The DHARAM SHASTRA

Hindu Religious Codes

Vol. IV

English Translation and Text

MANMATH NATH DUTT

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PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyaṇa, Mahâbhârata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'ástras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Saṁhitás*.

Some of these *Saṁhitás* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Saṁhitás* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Saṁhitâs* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Saṁhitâs* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Saṁhitâs* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṁhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,
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M. N. D

VISHNU SAMHITA

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VISHNU SAMHITA'.

CHAPTER I.

ON the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrifice.

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pisháchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janárddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himâlayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her, And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, (42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words:—(43—44)

"Persons, proficient in S'astras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods:—"Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn; (48)

"O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest; (49)

* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue. O giver of boons ; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible. O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries. O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmavâdins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated. lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth:—" Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Brahmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:——to teach [is the duty] of the Brâhmanas; to use weapons is always the duty of the Kshatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana; to protect the earth is that of a Kshatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

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Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain; (10) two per cent on animals, gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Bráhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes. and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the estabiished laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (68)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshá*. (2) Three of them make one *Rája-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Másha*. (7) Twelve of them make one *akshárdha*. (8) One *akshárdha* and four *Máshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamáshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kárshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sáhasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste], he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kârshapana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas*. (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas*. (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas*. (52) The killer of birds and fishes shall be fined ten *Karsha panas*. (53) The killer worms shall be fined one *Karsha panam*. (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas*. (57) The destroyer of grass [shall be fined] one [*Karsha panam*.] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas*. (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas*.] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas*. (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas*. (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas.* (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas.* (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e., misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of] dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Mâshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. 151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

Now there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Râjasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachárin [he is purified] by untruth † (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmánda Mantras.* (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e.*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth a Brahmachárin is killed, a witness may speak untruth.

[the Judge] shall question [them.]/(19) He shall accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

* *i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

CHAPTER IX.

Now about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Kriskmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Bráhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulá* or the ordeal of weight shall be administered to women, Bráhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulá* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Bráhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sunrise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Bráhmaṇas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some othe [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâtâ* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [[one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.,* he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

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* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Bráhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kânina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurâble diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents whre outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chandâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmana woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chandâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chandâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmana or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

kindred, as well as her fee* or gratuity, or what has been given to her after marriage are called woman's property (Stridhan). (18) If a woman, married according to the four rites beginning with Brâhma, dies without any issue, [her property] goes to her husband. (19) If she is married according to the remaining [interdicted] modes, her father shall inherit [her property]. (20) If she dies leaving children, in every case, her property goes to her daughter. (21) The heirs shall not divide the ornaments, which a woman wears when her husband is alive. If they divide them, they shall be out-casted. (22) Shareholders, descended from different fathers, shall adjust their shares according to their fathers'. Each shall take the share due to his father and no other. (23)

CHAPTER XVIII.

If a Bráhmaṇa has sons begotten on wives of the four castes, they shall divide the ancestral property into ten parts. (1) Of these, the son of the Bráhmana wife shall take four; (2) the son of the Kshatriya wife, three; (3) the son of the Vais'ya wife, two; (4) and the son of the S'udra wife, one. (5) Again if there be three sons of a Bráhmana, but no son by a S'udra (wife), they shall divide the property into nine parts. 6) They shall take, each in order of their castes, as their shares, four, three, and two parts of the whole respectively. (7) [If there are three sons by wives of different castes, but] no Vai'sya among them, they shall divide the

* The text has *Sulka*. *Sulka*, "fee" means the value of a property made over to her by her husband or the fee paid by the bridegroom.

property into eight parts and take four, three and one part respectively. (8) If there is no [son by the] Kshatriya [wife] they shall divide the property into seven parts and take four, two and one part respectively. (9) If there is no Bráhmaṇa [son], they shall divide it into six parts, and take three parts, two parts and one part respectively. (10) The same division [shall take place], if there are sons of a Kshatriya by a Kshatriya, a Vais'ya and a S'udra wife. (11) Again if there be a Bráhmaṇa and a Kshatriya son of a Bráhmaṇa, they shall divide the property into seven parts. Of these the Bráhmaṇa son shall take four. (12) The Kshatriya son [shall take] three. (13) And if there be a Bráhmaṇa and a Vais'ya son of a Bráhmaṇa, they shall divide the property into six parts; and of these the Bráhmaṇa shall take four. (14) The Vais'ya [shall take] two. (15) And if these be a Bráhmaṇa and a S'udra son of a Bráhmaṇa, they shall divide the property into five parts. (16) Of these the Bráhmaṇa shall take four parts. (17) The S'udra [shall take] one. (18) If there be two sons of a Bráhmaṇa or a Kshatriya, and the one be of the Kshatriya and the other of the Vais'ya caste, they shall divide the property into five parts. (19) The Kshatriya shall take three. (20) The Vais'ya [shall take two.] (21) If there be two sons of a Bráhmaṇa or a Kshatriya, and if one be a Kshatriya and the other a S'udra by caste, they shall divide the property into four parts. (22) Of these the Kshatriya shall take three. (23) The S'udra [shall take] one. (24) Again if there be two sons of a Bráhmaṇa, Kshatriya, or Vais'ya and the one be a Vais'ya and the other a S'udra by caste they shall divide the property into three parts. (25) Of these the Vais'ya shall take two parts. (26) The S'udra [shall take] one. (27) If a

Bráhmaṇa has only one son, provided if he be a Bráhmaṇa, Kshatriya or Vais'ya, he shall inherit the entire property. (28) [The same law holds good] when a Kshatriya has [one only son, who is] either a Kshatriya or a Vais'ya. (29) [The same is the law] when a Vais'ya has [an only son who is] a Vais'ya. (30) A S'udra [son] shall be the sole heir of a] S'udra [father]. (31) A S'udra, who is the only son of a father of a twice-born caste, shall inherit half his property. (32) The half shall meet with the same fate (*i.e.*) succession, as that of the property of a sonless person. (33) Mothers are entitled to shares proportionate to their son's shares. (34) And so are the unmarried daughters. (35) Sons of the same caste are entitled to equal shares. (36) An additional share (*i.e.*, one-twentieth part) shall be given to the eldest for his honor. (37) If there are two sons by a Bráhmaṇa wife and one son by a S'udra wife, the property shall be divided into nine parts; of these the two Bráhmaṇa sons shall take eight parts and the S'udra son one part. (38) If there are two sons by a S'udra and one by a Bráhmaṇa wife, the property shall be divided into six parts, of these the Bráhmaṇa son shall take four parts and the two S'udra sons together shall take two parts. (39) In this order the division of property shall take place elsewhere. (40)

If (brothers), who after a previous partition of the property live again as members of a joint family should make a second partition, the shares must be equal in that case, and the eldest has no right to an additional share. (41)

What one (*i.e.*, a brother) shall acquire by his own labour without destroying the paternal property he is not bound to give up (to his other brothers), if he does not wish it, for it is an acquisition made by himself. (42)

If a man recovers what could not be recovered before by his father, he shall not divide it, for it is a self-acquired property, with his sons unless by his own free will. (43)

Raiment, written documents,* ornaments, prepared food, water, females (slaves), gain and security preserving the old and acquiring the new (not previously obtained),† pasture-ground‡ and a book are not divisible. (44)

CHAPTER XIX.

ONE shall not allow the dead body of a twice-born person to be carried by a S'udra. (1) Nor [that of a] S'udra by a twice-born person. (2) The sons shall carry [the dead body of their] father or mother. (3) The S'udras [shall never carry the dead body of a] twice-born one even if he be their father. (4) The Bráhmaṇas, who carry [the dead body of] a Brâhmaṇa who has no relatives, attain to the celestial region. (5)

Having carried a dead relative and burnt it, [the corpse-bearers] shall walk round the funeral pyre from left to right and then plunge into water with their clothes on. (6) Then having offered a libation of water to the deceased they shall place one ball of rice on blades of Kusa grass. (7) Then having changed their clothes they must bite Nimva leaves between their teeth, and

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* The text has a *Patra*, Jolly has translated it vehicle.

† The text has *Yogakshema* which Jolly has translated as "propeety destined for pious uses or sacrifices."

‡ The text is *Prákara*—The commentator Nanda explains it as "a path leading to or from a house."

having stepped upon the stone placed on the thresh-hold they shall enter the house. (8) They must then throw unbroken grains into the fire. (9) On the fourth day they must collect the bones. (10) They must throw them into the water of the Ganges. (11) As many bones of a person shall exist in the water of the Ganges so many thousands of years he shall reside in the celestial region. (12) As long the period of impurity lasts so long they shall offer a libation of water and a ball of rice [to the deceased.] (13) They shall take food brought or obtained unsolicited. (14) They must not eat meat. (15) They shall sleep on the ground. (16) They shall sleep separately. (17) After the termination of the period of impurity they must walk out of the village, have their beards shaved, and having cleansed themselves with a paste of sesamum or with a paste of mustard seed, they must change their clothes and re-enter the house. (18) Thereupon having performed there a propitiatory rite they shall adore the Brâhmaṇas. (19) The Devas are invisible deities and the Brâhmaṇas are visible deities. (20) The Brâhmaṇas uphold the world (21) By the favour of the Brâhmaṇas, Devatâs reside in the Div (celestial region). (22) A word uttered by a Brâhmaṇa never becomes false. (23)

The Devas shall welcome what the Brâhmaṇâs, when best pleased, shall pronounce. The visible deities being pleased, the invisible deities shall also become pleased. (24)

O Earth, liked by my mind, I shall now recite to thee the speeches with which persons, endued with the *Sattwa guna*, shall address the mourners, who lament the loss of a relative. (25)

CHAPTER XX.

THE northern progress of the Sun is a day of the Devas (1) The southern progress is their night. (2) A year [with them] is a day and night. (3) Thirty such form a month. (4) Twelve such months form a year. (5) Twelve hundred years of the Devas are a Kaliyuga. (6) Twice as many [form] a Dwâpara. (7) Thrice as many [form]a Tretâ. (8) Four times as many form a Krita Yuga. (9) Twelve thousand years constitute a *Chaturyuga* (a period of four Yugas.) (10) Seventy-one *Chaturyugas* make one *Manwantara* (period of a Manu). (11) A thousand *Chaturyugas* make one *Kalpa*. (12) That is the day of the grand-father (Brahmâ). (13) His night is of the same duration. (14) A hundred years formed by such calculation of days and nights, months and years, constitute the age of one Brahman (15) A day of Purusha is equal in duration to the age of one Brahman. (16) At its termination Mahâkalpa [is over]. (17) Of the same duration is the night [following it.] (18) No enumeration is possible of the nights and days of Purusha that have gone by. (19) And so are the future ones. (20) Time is without beginning or end. (21) Thus in this Kâla (time) in which there is nothing to rest on and which is rolling on eternally I see nothing which is, in the least, stable. (22)

The sands in the Ganges and the streams of water, when Indra pours down rain, may be counted but not the number of Grand-fathers (Brahmâ) who have passed away in this world. (23)

In each Kalpa, fourteen chiefs of the Suras meet with destruction, as many kings and fourteen Manus. (24)

Many thousands of Indras and hundred thousands of Daitya chiefs have been destroyed by Time, what to speak of human beings? (25)

Many royal Rishis, all renowned for their virtues, many Devas and Brahmarshis have been destroyed by Time. (26)

Those, who are capable of creating and annihilating this world, are destroyed by time, and therefore Time is powerful. (27)

Every creature is seized upon by Time and carried to the other world. Every creature is subject to its [pristine] actions. Why therefore is bewailing on its death? (28)

One, who is born, is sure to die, and one who is dead, is sure to be born again. This is inevitable, and no companion can follow a man (after death). (29)

Those, who mourn, cannot do any good to the dead. Therefore [the relatives] should not weep, but perform the obsequial rites to the best of their power. (30)

Both good and bad actions will follow one like associates (after death). Of what use is it then to him whether his relatives mourn for him or not? (31)

His relatives remaining in a state of impurity, the departed spirit finds no rest and returns to visit (them) who should offer him funeral cakes and watery libations. (32)

Till the *Sapindikaranam* (S'ráddha) is not performed, the deceased remains a disembodied spirit. Give rice and a jar of water to the man, who has gone to the region of disembodied spirits. (33)

Having gone to the region of the *Pitris*, he enjoys what [is offered] in a S'ráddha in the shape of a Swáhá (celestial food); offer S'ráddha therefore to him, who has gone to the region of the *Pitris*. (34)

Whether he has become a Deva, or remains in hell, or has entered the body of an animal or of a human

being, he will receive the S'ráddha offered to him by his relatives. (35)

The dead person and the performer of the S'ráddha are forsooth benefitted by the performance thereof; renouncing useless sorrow, always perform therefore the S'ráddha. (36)

This should always be done by the relatives of the deceased; by mourning a man will benefit neither himself nor the dead. (37)

Having seen this world shorn of friends who can be relied on in difficulty and that one's relations are dying, choose, O ye men, virtue, as your only companion. (38)

Even if he were to die with him, a relative cannot follow a dead man, all, save his wife, are prohibited from following the paths of Yama. (39)

Virtue alone follows him wherever he goes. Therefore always practise virtue in this worthless world of men. (40)

One shall perform to-day what should be done to-morrow and the afternoon's work in the fore-noon; for death will never wait whether one has done it or not. (41)

As a she-wolf carries away a lamb, so death, all on a sudden, carries away a person whether his mind is fixed upon his field or shop, or house or his mind is engrossed by some other object. (42)

No one is a favourite with Kála (Time), nor is it a friend of any one; on the expiration of the effect of his former deeds, producing this life, it forcibly carries away a man. (43)

Even if pierced by a hundred arrows one shall not die before the appointed time comes, even when touched by a blade of Kusá he shall die when the time comes. (44)

Neither medicines, nor *Mantrams*, nor offerings to the sacred fire, nor the recitation of prayers will save a man, who is possessed by death or decrepitude. (45)

An imminent evil cannot be averted even by a hundred precautions. Why should you then lament? (46)

Even as a calf recognizes its mother among a thousand cows so a pristine deed is sure to find out its perpetrator. (47)

Of creatures the beginning is unknown, the middle is known, and the end is again unknown. Why should you then complain? (48)

As the body of an embodied being passes through infancy, youth, and old age so is its attainment of another body; considerate men are not stupefied in this matter. (49)

As one renounces an old cloth before one wears a new cloth so an embodied man puts on a new body according to his pristine deeds. (50)

Weapons do not cut It; fire does not burn It; water does not moist It, and wind does not dry It. (51)

It is said that It is not to be cut, not to be burnt, not to be moistened, and not to be dried up. It is everlasting, all-pervading, stable, firm, eternal, ever-continuing, not perceivable, inconceivable and unchangeable. Therefore, knowing it as such, you should not grieve. (52—53)

CHAPTER XXI.

Now on the expiration of the period of impurity a person shall bathe himself properly, wash his hands and feet properly, and rinse his mouth properly; then having adored Brâhmaṇas, who have similarly [cleansed

themselves], seated with their faces directed towards the north, and propitiated with perfumes, garlands, raiments and ornaments, he shall feed them. (1) At the Ekoddishta* one shall alter the Mantras so as to refer to one person. (2) Near the residue of the food [left by the Brâhmaṇas], one shall place a funeral cake, calling out his (*i.e.*, deceased person's) name and family. (3) The Brâhmaṇas having taken food and been adored (honoured) with presents, one shall offer imperishable water to them, after having called out the name and family of the deceased; he shall then dig three trenches, each four fingers in breadth, their distance between one another and their depth also measuring the same, and their length reaching up to one Vitasti (twelve fingers). (4) Near the trenches he shall place three fires, and having added fuel to them, he shall offer three oblations to each fire. (5)

Swadhâ and Salutation unto Soma, accompanied by the departed manes. (6) Swadhâ and Salutation unto Agni who conveys the oblations offered to the departed manes. (7) Swadhâ and Salutation unto Yama, Angiras. (8)

As before, he shall place funeral cakes at the three places. (9) After having filled the three trenches with rice and clarified butter, honey and meat, he shall utter "This is for you." (10) On the day of death he shall perform this ceremony, every month. (11) At the end of the year he shall give food to the Brâhmaṇas, after having fed the deities in honor of the deceased, and of his father, grand-father and the great grand-father. (12) At the rite he shall perform the burnt offering, the invocation and the offering of water for washing feet. (13)

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* The first Sráddha performed for a deceasd person.

With the Mantram "may earth unite thee" and "united your mind" he shall pour water for washing feet from the vessel destined for the deceased person into the three vessels containing water for washing the feet of the ancestors. (14) He must place four funeral cakes near the leavings. (15) He shall show out the Brâhmanas after they had rinsed their mouths and been presented with sacrificial fees. (16) He shall knead together the funeral cake of the deceased with the three funeral cakes and mix the water for washing his feet and his *Arghya* with theirs. (17) He shall do the same near the three trenches. (18) The *Sapindikaranam* shall be performed on the thirteenth, after the monthly S'râddhas have been performed on the twelfth day. (19) For Sudras [it shall be peformed] on the twelfth day without any *Mantras* (20) If there be an intercalary month during the year he shall add one day to that of the monthly S'raddhas. (21)

Similarly, the ceremony of *Sapindikaranam* of women shall be performed. One shall perform a S'râddha, every year, so long he lives. (22) He, for whom a *Sapindikaranam* shall be performed within a year, shall be honored by making a gift, all through the year, of food, and of a jar of water to a Brâhmaṇa in his memory. (23)

CHAPTER XXII.

THE impurity of a Brâhmaṇa, consequent on the birth or death of Sapindas, lasts for ten days. (1) That of a Kshatriya lasts twelve days. (2) That of a S'udra lasts

for a month* (3) The relationship of a Sapinda ceases with the seventh man (in descent). (4) During impurity offerings to the sacred fire, acceptance of gifts and sacred studies shall be stopped. (5) No one shall take the food of one suffering from impurity. (6) He, who once pertakes of the food of Brâhmanas or others, while they are in a state of impurity, will remain impure as long as they (7) After the expiration of the period of impurity, he shall perform a penitential rite. (8) Having partaken of the food of one of his own caste while he is in a state of impurity, a twice-born person shall come to a river, and plunge into it, and recite thrice the hymn of Aghamarshanam. And having come out of the river he shall recite the Gâyatri one thousand and eight times. (9) If a Brâhmaṇa partakes of the food of a Kshatriya in a state of impurity, he shall be purified by fasting on the previous night. (10) [The same penance is laid down for a Kshatriya who has partaken of the food of a Vais'ya while the latter was impure. (11) A Brâhmaṇa [having partaken of the food] of an impure Vais'ya shall fast for three nights. (12) If a Kshatriya and a Vais'ya [have partaken of the food] of a Brâhmaṇa or a Kshatriya, who was impure, they shall come to a river and recite the Gâyatri five hundred times. (13) Having partaken of the food of a Brâhmana while in a state of impurity a Vais'ya shall recite the Gâyatri one hundred and eight times. (14) A twice-born person [who partakes of the food] of a S'udra while in a state of impurity, shall perform the *Prâjâpatyam* penance. (15) A S'udra [after partaking of the food]

* Evidently in the Bengal recension a text has been left off. There is no mention relating to the impurity of the Vaisyas. It shall be "that of the Vaisyas lasts for fifteen days."

of a twice-born person, while in a state of impurity, must bathe [in a river]. (16) A S'udra [partaking of the food] of another S'udra, while in a state of impurity, must bathe and drink *Panchagavyam*. (17) For wives and female slaves in the direct order of castes [the period of] impurity is the same as that of their husband or Master. (18) On the death of their husband [the period of] impurity lasts according to the order of their castes. (19) If *Sapindas* of a superior caste [die or are born], the period of impurity for the lower caste relations is of the same duration with that of the members of the higher caste. (20) When Kshatriya, Vai'sya or S'udra *Sapindas* of a Brâhmaṇa [are born or dead], he becomes pure within six nights, three nights, or one night respectively. (21) If Vais'ya and S'udra *Sapindas* of a Kshatriya [are born or dead], he becomes pure within six or three nights respectively (22) If the S'udra *Sapindas* of a Vais'ya [are born or dead], he becomes pure within six nights. (23) In an abortion of pregnancy a woman remains impure for as many number of nights as that of the months of conception. (24) The relatives of children, that have died directly after birth, and of still born children become pure at once. (25) [Those] of a child, dead before teething, [become purified] at once. (26) Neither the rite of fire nor that of water shall be performed for it. (27) For a child that has teethed, but has not yet been shorn [purity is obtained] in one day and night. (28) For a child that has been shorn but not initiated [purity is obtained] in three nights. (29) After that [purity is obtained] in time mentioned before (30) Marriage ceremony is the initiation for women. (31) There is no impurity on the father's side for married women. (32) If they live at their father's house during

the child-birth, or if they die there, (their distant relatives are purified) in one night and their parents (in three nights.) (33) If during the period of impurity, consequent on birth, another birth-impurity takes place, it ends with the termination of the former impurity. (34) [If it takes place] when only one night [of the period of impurity] remains, [the second one terminates] two days later. (35) [If it takes place] when one watch [only of the last night remains, it ends] three days later. (36) [The same rule holds good], if a relative dies during a period of impurity consequent on the death [of another relative.] (37) Hearing of the birth or death [of a relative] while living in another country, one becomes purified after the termination of the period remaining to complete [the full term of impurity]. (38) If the period of impurity, but not a whole year, has passed away [he is purified] in one night. (39) After that time, [one is purified] by a bath. (40) If one s preceptor or maternal grand-father is dead, [he is purified] in three nights. (41) Likewise, on the births and and deaths of sons not begotten of one's own loins, and if wives, who had another husband before, have been delivered of a child, or have died. (42) [One becomes purified] in one night, if the wife or son of his teacher, or his *Upádhyáya* (sub-teacher), or his maternal uncle, or his father-in-law, or a brother-in-law, or a fellow student, or a pupil is dead. (43) The same is the period of impurity, if the king of that country in which he lives is dead. (44) Similarly, if one, who is not a *Sapinda* dies in his house. (45) There is no impurity for those killed by (falling from) a precipice, by a fire, or fasting, or in battle, by lightning or by the king. (46) Nor [there is impurity] for the kings while discharging their duties. (47) [Nor there is impurity] for persons

observant of religious vows while engaged in performing penances. (48) Nor for those who daily give away food while distributing it. (49) Nor for workmen while engaged in their work. (50)

Nor for those who carry out king's orders at his desire. (51) Nor when the image of a deity is installed and during a marriage ceremony, if those ceremonies have already begun. (52) Nor when a disaster overruns a country. (53) Nor in times of extreme distress. (54) Suicides or outcasts cause no impurity nor receive any watery libations. (55) On the death of an outcast, a female slave of his must upturn a pot with water with her feet, (saying "drink thou this"). (56) He, who cuts the rope by which [a suicide] has hung himself, becomes purified by performing the *Taptakrichchha*. (57) So does he, who takes part in the funeral of a suicide. (68) So does he, who sheds tear for him. (59) He, who sheds tears for a dead man, becomes purified by a bath along with the relatives of the latter. (60) If he has done so before the bones have been collected, [he becomes purified] by bathing with his cloth on. (61) If a twice-born person has followed the dead body of a S'udra, he must go to a river, and having plunged into it, recite the *Agharmashnanam* three times; and then, after having emerged from it, recite the Gáyatri one thousand and eight times. (62) [After following the dead body] of a twice-born person [he shall recite the Gáyatri] one hundred eight times. (63) If a S'udra has followed the dead body of a twice-born person he must bathe. (64) All the castes, coming near to the smoke of a funeral pyre, shall bathe (65) [Bathing is laid down] after sexual intercourse, bad dreams, when blood has come out from the throat, and after having vomitted or passed excreta. (66) After shaving. (67) After having touched one who has

touched a corpse, or a woman in her menses, or a Chandâla or a sacrificial post. (68) And [after having touched] the corpse of a five-toed animal, save those that may be eaten, or their bones, still moist with fat (69) In all such ablutions he must not put on his cloth without having washed it before. (70) A woman in her course becomes pure after four days by bathing. (71) Having touched another woman of lower castes who is in her menses, a woman in her menses must not eat again till she is purified. (72) Having touched one of her own caste, or one of a higher caste [in her course, a woman shall take her meals after bathing. (73) Having sneezed, having slept, having eaten, going to eat, or to study, having drunk, having bathed, having spat, having put on his cloth, having walked on the high road, having passed urine or excreta, and having touched the bones, no longer moist with fat, of a five-toed animal, one must rinse his mouth. (74) Like wise, after holding conversation with a Chandâla or a Mlechchha. (75) If the lower part of his body below the navel, or one of his fore arms has been defiled by impure excretions of the body, by the spirituous liquors, or by intoxicating drinks, he is purified by cleansing the said limb with earth and water. (76) If another part of his body is defiled, [he becomes purified by cleansing it] with earth and water and by bathing. (77) If his mouth has been defiled, [he becomes purified] by fasting, bathing and drinking Panchagavyam. (78) Similarly, if his lips have been defiled. (79)

Adeps, semen, blood, dandruffs, urine, fœces, ear-wax, nail-parings, phlegm, tears, rheum, and sweat form the twelve impure excretions of the body. (80)

Gaudi (distilled from sugar), Mâdhvi (distilled from the blossoms of the Madhuka flowers) and Paishthi (distilled from rice)—these are known as the three kinds of

spirituous liquor; as one, so are all; none of them shall be touched by the twice-born. (81)

That distilled from Madhuka blossoms, from molasses, from the fruits of the Tanka (or Kapittha tree), of the jujube tree, of the date tree, or of the bread-fruit tree, from grapes, from (Mairenga) and from the sap of the coconut tree, and Mâdhvi wine. (82)

These ten intoxicating drinks are unclean for a Bráhmaṇa; but by touching them, a Kshatriya, or a Vais'ya commits no sin. (83)

Having performed the funeral rite of his dead preceptor, a pupil becomes pure, after ten nights, like those (kinsmen), who carry away the dead. (84)

A student does not infringe the rules of his order by carrying away, when dead, his teacher, or his sub-teacher, or his father, or his mother, or his Guru. (85)

A student shall not offer watery libations to a deceased relative [save his parents] till all the period of his studentship is over; but, if after its expiration, he offers a libation of water, he becomes pure after three nights. (86)

Knowledge, ascetic austerities, fire, food, earth, mind, water, smearing [with cowdung], religious acts, the sun and the time are purifiers of embodied creatures. (87)

Of all pure things, pure food is known as the most excellent; for he, who eats pure food only, is truly pure; not he who is only purified with earth and water. (88)

The learned are purified by forgiveness; those who have committed iniquitous deeds, by acts of liberality; those who have sinned in secret, by the recitation of prayers; those, who best know the Vedas, by ascetic austerities. (89)

What is to be purified should be purified by water and earth; a river is purified by its current; a woman whose thoughts have been impure, by menses; and the foremost of the twice-born, by renouncing the world. (90).

Fire purifies the body; the mind is purified by truth; the soul is purified by learning and asceticism; and the understanding, by knowledge. (91)

Thus is determined the measure for purifying the body. Now hear the rules of purifying various kinds of articles. (92)

CHAPTER XXIII.

WHAT has been defiled by the impure excretions of the body, by wines, or by intoxicating liquors, is highly impure. (1) All iron vessels, highly impure, become pure by being thrown into fire. (2) Articles made of gems, or of stones, or of water shells [become purified] by keeping them buried in the earth for seven days; (3) Those made of horns, or of teeth, or of bone, by planing them. (4) [Vessels] made of wood or earth must be thrown away. (5) Of a cloth, which has been defiled, in the highest degree, the [part, which being washed becomes discoloured, shall be cut off. (6) With water is effected the purification of articles made of gold, silver, water-shells or gems, when they are not smeared [with greasy substances.] (7) So are stone-cups and vessels used at sacrifices; (8) Sacrificial pots, ordinary wooden laddles, and wooden laddles used for pouring clarified butter are cleansed with hot water. (9) In sacrifices, the vessels for sacrifices [are cleansed]

by being rubbed with the hand. (10) Sword-shaped pieces of wood for stirring the boiled rice, winnowing baskets, implements used for preparing grain, pestles and mortars [are cleansed] by being sprinkled over with water; (11) [So] of beds, vehicles and seats. (12) Likewise, a large quantity. (13) Grain, antelope-skins, ropes, woven cloth, articles made of bamboo, thread, cotton and clothes [are similarly cleansed.] (14) Also, pot-herbs, roots, fruits; and flowers; (15) Similarly, grass, fire-wood, dry cow-dung and leaves. (16) These [are cleansed] by washing; (17) And so of a small quantity. (18) Silk and wool [are cleansed] with saline earths. (19) Blankets made of the hair of mountain-goats [are cleansed] with the fruits of the soap-plant; (20) Clothes made of the bark of trees, with Bel fruit; (21) Linen cloth, with white sesamum. (22) [The purification of rugs] made of deer's hair [is effected] by lotus seeds; (23) That of copper, bell-metal, tin and lead vessels [is effected by] acidulated water; (24—25) [That] of white copper and iron vessels with ashes; (26) Wooden articles by planing; (27) Vessels made of fruits (such as cocoanuts, bottle-gourd), by [being rubbed with] cow's hair; (28) A collection of articles by being sprinkled over [with water]; (29) Liquids such as, melted butter), by being scraped off with (two blades of Kusha grass, to the length of an open palm (Prâdesha); (30) A large quantity of treacle and other preparations from sugar-cane, kept in the house, by being sprinkled with water and heated on fire.* (31) The

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* According to Nanda Pundit, a small quantity of treacle or candied sugar, kept in the house, requires to be sprinkled with water only. If they are kept elsewhere than in the house, as if they are exposed for sale, they require no purification by an express text of the Smriti.

same rule holds good in respect of all kinds of salt.* (32) Impure earthen vessels shall be purified by a second burning; (33) Images of gods, by cleansing them in the same manner as the materials they are composed of are cleansed, and by re-instating them. (34) Only that much of undressed grain, which has been actually soiled, should be rejected, and the rest should be cleansed by threshing and washing. (35) Prepared grains of more than a *Drona* measure (sixty-four seers) suffer no defilement. (36) Portion of it, actually soiled or defiied, should be thrown away, and the residue shall be purified by sprinkling over it water, conseorated with the Gáyatri Mantra, and in which a piece of gold has been immersed; or it should be shown to a goat, or exposed to the fire. (37)

Food, which has been nibbled by a bird,† or smelled at by a cow, or touched by foot, or sneezed upon, or defiled by insects or human hair, is purified by scattering (loose) earth over it. (38)

In purification of all defiled articles, earth and water shall be so long applied to an object, smeared with a defiling substanoe, as long as its smell and stain shall remain on that article. (39)

Pure is the mouth of a horse, impure is the mouth of a cow, impure are the excretions of the human body; roads are purified by the rays of the sun and of the moon, as well as by the winds. (40)

Mire and water in the ruts on a high road, defiled by the touch of a dog, of a crow, or of a low caste

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* The main species of salt such as, rocksalt, sea-salt, Sauvarcha salt, Sambhala salt, and earth salt, (a kind of saline efflorescence of the earth.)

† Whose flesh may be eaten.

person, as well as buildings constructed of baked bricks are purified by the winds. (41)

Persons, extremely defiled, shall be caused to effect their purification with earth and water, every day, without idleness. (42)

Unless otherwise defiled by the touch of any impure substance, stagnant water, enough to quench the thirst of a cow, is pure; so is the water on a mountain top. (43)

The water of a well, defiled to the highest extent, or in which a five-toed animal* has died, shall be baled out, and the rest shall be dried up with cloth. (44)

In a well, buttressed with burnt bricks (and defiled in the preceding manner), a fire shall be caused to be lighted, and Panchagavyam shall be cast into it when fresh water will be coming forth. (45)

For ponds and small reservoirs of water, the mode of purification is as laid down in respect of wells; O earth, large tanks or reservoirs of water (rivers) are never defiled. (46)

The gods have ordained three things as pure in respect of Bráhmaṇas *viz.*, (1) things not seen or known to be actually defiled, (2) things sprinkled or washed with water (in case of suspicious purity), (3) and things pronounced or declared as pure by Bráhmaṇas. (47)

Perpetually pure is the hand of an artisan, pure is the commodity exposed for sale, pure is the article gifted to a Bráhmaṇa and perpetually pure are all receptacles. (48)

Perpetually pure is the face of a woman, birds are pure in respect of felling fruits, pure is the mouth of a calf

* Other than those species of five toed animals whose flesh may be eaten.

in respect of secreting the milk at the time of milching pure is the face of a dog at the time of catching a game. (49) Pure is the flesh of an animal killed by a dog, by a Chandâla, by a robber, or by any other carnivorous animal. (50). Pure are the apertures of the human body situate above the umbilicus; secreted excretions of the human body, as well as apertures* below the navel are always impure. (51). Flies, small particles of saliva, shadows of the degraded, cows, horses, rays of the sun or of the moon, dust, earth, winds, fire and cats are always pure in respect of touch (52). Particles of saliva falling from one's mouth on one's body do not make it impure, as leavings do (Uchchhistam); nor do hairs of beard entering one's mouth, nor the particles of food sticking to one's teeth. (53) Drops of water used in rinsing the mouth of another and falling on one's feet do not mak them impure; such drops) are pure like the water welling up from beneath the earth (54). A person holding an article in his hand and (happening) to be defiled by the touch of leavings (any impure substance) shall be purified by rinsing his month, without laying that article on the ground. (55)

A house is purified by scouring it with a broom and washing; a book, by washing; and a ground, by washing, scraping and burning, as well as by fastening cows on its surface. (56). Cows are auspicious purifiers; on cows depend the worlds, from cows proceed (originate) the religious sacrifices cows destroy all kinds of sin.

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* The human body is provided with nine apertures, according to the Sanskrit anatomy :—they are the moutn, the two ears; the two eyes, the two nostrils, and the orifices of the organs of excretion and generation, the last two being always impure.

Cowdung, cow's urine, cow-milk, cow-bile (Gorochoná*) cow-butter, and curdled cow-milk are the six most auspicious articles, that are obtained from cows; auspiciously purifying are the washings of cow-horns, which destroy all sin. (57—59)

Scratching the body of a cow destroys all sin; by giving morsels of food to the cows one is glorified in heaven. (60)

The (river) Ganges resides where cows are penned (Gotirtha†); prosperity, in the dusts of their couch; and fortune, in dry cow-dung; hence one should constantly make obeisance to cows. (61)

CHAPTER XXIV.

A BRAHMANA may have four wives in the direct order of castes; (1) a Kshatriya, thr e; (2) a Vais'ya, two, (3) and a S'udra, one (4) Wives marrying husbands of their own castes shall join their hands. (5) In marrying a husband of a different caste a Kshatriya girl shall take hold of an arrow in her hand; (6) a Vais'ya girl, a goading stick (7) and a S'udra girl, the skirt of her cloth. A man shall not marry a wife belonging to the same Gotra or Pravara‡ as himself; (8—9) nor a girl within the fifth degree of descent

* Gorochana is a kind of pigment prepared from biliaty concretion of cows.

† The text is Gavám hi terthe—Jolly translates it as in urine of a cow, perhaps from a different reading of the text Gavam hi Mutre.

‡ The term Gotra refers to descent from the same Rishi, while the term Pravara refers to descent from a common Mantra-Krit, or the Rishi invoked at the beginning of a religious sacrifice by a particular branch of Brahmanas.

on his mother's side and within seventh degree of descent on his father's side; (10) nor one born of low parents; (11) nor one suffering from any incurable disease; (12) nor one who has got an excess lumb or bodily appendage; (13) nor one who has a lesser number of limbs; (14) nor one whose complexion is extremely brown; (15) nor one who is foul-mouthed and extremely garrulous. (16)

There are eight forms of marriage, (17) *viz*,. *Brâhma*, *Daiva*, *A'rsha*, *Prâjâpatya*, *Gândharvah*, *A'sura*, *Ràkshasa* and *Pais'àcha*. (18) The Brahma form of marriage is that in which a qualified bride is invited and married to a girl. (19) The Daiva marriage is that in which a girl is married to a priest, officiating at a religious sacrifice, in lieu of his Dakshinâ. (20) The A'rsha form is that in which a girl is given away in marriage on the receipt of a pair of oxen. (21) The Prâjâpatya form is that in which a girl is given away in marriage by soliciting the bridegroom. (22) The union of a willing couple, without the consent of their parents, is called Gândharva. (23) The A'sura marriage (is effected) by the purchase of the bride; (24) The Râkshasa is, by kidnapping, or by forcibly seizing the bride in war; (25) The Paishacha is, by ravishing the bride in sleep or while under the influence wine. Of these the first four forms are virtuous. (26—27) The Gândharva form is virtuous for a Kshatriya. (28) A son procreated in a Brahma marriage redeems twenty one persons;* (29) A son procreated in a Daiva form of marriage, fourteen; (30) A son procreated in an A'rsha form of marriage, seven; (31) And a son procreated in a Prâjâpatya form of marriage, four. (32) He, who gives away the bride

* Ten ancestors, ten descendants and the giver.

in a *Bráhma* form of marriage goes to the region of Brahma, (33) That in a *Daiva* form to heaven; that in an *Arsha* form to the region of Vishnu; that in a Prájápatya form to the region of the gods, and that in a *Gándharva* to the region of the Gandharvas (34—37).

Father, Grand-father, brother, *Sapindas*, maternal grand-father and mother are competent to give away a girl in marriage (38) In the absence of the preceding one, each succeeding person is competent to give her away. (39)

An unmarried woman, who passed three monthly courses, may choose a husband on the expiry of her third menstrual period. (40)

An unmarried girl, who menstruates, while living in her father's house, should be regarded as a degraded woman, a man commits no sin, by carrying her away (from the custody of her guardians) (41)

CHAPTER XXV.

NOW about the duties of wives (1) (They are as follows). To observe the same religious rites as their husbands.* (2) To serve her elders, mother-in-law and father-in-law, as well as the gods and *Atithis* (arrived at her house.) (3) To keep her household articles cleansed and in proper array. (4) Not to be lavish in her expenses. (5) To keep her purse concealed.† (6) Not to practise love-charms with roots or drugs. (7)

* The text has Samána-Vrata-Cháritvam. Jolly has erred in translating it as "to live in harmony with her husband."

† The text has Sugupta Bhándatá. Jolly has translated it as" to maintain saving habits," which is some what free.

To observe auspicious customs. (8) Not to decorate her person during the stay of her lord in a distant country. (9) Not to resort to houses of strangers. (10) Not to stay at the window or door of her house. (11) Dependence in all acts (12) Dependence on her father, husband and son [in her childhood, youth and old age. (13) To live the life of an ascetic (perfect chastity) after the death of her lord, or to follow him on the funeral pile. (14)

Wives have no religious sacrifice, penance, or fasting apart from their husbands; by serving their husbands they are glorified in heaven. (15) In the life time of her husband, a wife, who observes a vow of fasting, robs him of a portion of his life-duration, and goes to hell. (16)

Even a sonless woman, living the life of perfect chastity, after the demise of her lord, goes to heaven, like the *Brahmachârins*. (17)

CHAPTER XXVI.

EVEN in the existence of many wives, all of the same caste with him, a man shall perform a religious rite in the company of his eldest (wife). (1) In the case of one having several wives of diverse castes, one shall perform a religious ceremony in the company of his youngest wife, if she be of his own caste. In the absence of a wife of his own caste, one shall perform a religious rite with a wife belonging to a caste next to that of his own. The same rule holds good in case of disqualification *i.e.*, (when the proper wife is physically disqualified from joining him in the performance of

the rite, as during her menstrual period*). (2—3) The S'udra wife of a twice born one shall not have the same privilege. (4)

The S'udra wife of a Brâhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brâhmaṇa. (5) Twice born ones, who, through folly, marry women of low castes, degrade their sons and families to the Status of a S'udra. (6)

The gods and Pitris do not accept the oblations offered to them by (twice born ones), who perform the *Daiva* and *Pitri* (sacrifices), or propitiate the Atithis, in the company of their S'udra wives; such men go to hell. (7)

CHAPTER XXVII.

THE rite of Nisheka shall be done unto a woman when signs of her full uterine development will be patent.† (1)

* The text has Anápadi, which. according to the commentator, means while labouring under a physical disqualification. Jolly has translated it as distress, which is not the right meaning.

† The text has *Garbhasya Spashtatá jnáné*—Jolly following Nanda Pandit has translated "*Garbha*" as "*ritu*" *i. e.* the time favourable for procreation, following immediately upon the menstrual evacuation. We see no reason for adopting the interpretation of Nanda. The term Garbha in the sense of uterus occurs may times in the Sushruta Samhita (Sharia Sthanam) but we do not remember that it occurs anywhere in the Ayurveda in the sense of menses or menstrual period. Our interpretation is more in conformity with the spirit of the Smriti, which lays down that the rite of Garbhádhánam should be performed unto a girl after the completion of her uterine development, and not immediately after her first flow, when in most instances the reproductive organs continue unripe.

The rite of Punsavanam (causation of the birth of a male child) before the quickning of the child is felt in the womb.* (2) The rite of Simantonnayanam (parting of hair) on the sixth or eighth month of pregnancy. (3) The rite of Jâtakarma (post-natal ceremony) on the birth of the child. (4) The rite of naming (should be done unto the child) on the expiry of the period of uncleanness. (5) The name of a Bráhmaṇa should be one of auspicious import. (6) That of a Kshatriya should be a term implying strength. (7) That of a Vais'ya, a term signifying wealth or opulence. (8) That of a S'udra should be a term implying humbleness or servility.† (9) The showing of the sun to the child shall be made in the fourth month after its birth. (10)

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* Jolly rightly subscribes to the view of Nanda pundit, who combats expressly the opinion that this ceremony has the consecretion of the mother and not the consecration of the fœtus, for its object. The object of Punsavanam, as its name implies, was, according to the views of the framers of the Ayurveda, the causation of the birth of a male child; and they have rightly laid down that, the ceremony, as well as the accompanying medicinal agents which facilitate the birth of a male child, should be done unto and administered to the mother in the third month of gestation, before the sex of the fœtus is determined. The Rishis too were aware of the fact that the predominance of Katabolism (Pitrika Shakti) or anabolism (Matrika Sakati) in the fœtal body gives rise to its male or female sex. Charaka, Sushruta, Bagbhat and other masters of the Ayurveda have laid down elaborate systems of medicine and dietics for the purpose, and Aruna Dutta, the commentator of the Ashtanga-Hridayam, have quoted texts from Daruváhi and other embryologists of ancient India, which show that the secret of sexual diamorphism was not unknown to the Rishis of India. The essential object of the ceremony is not so much the consecration of the mother or the fœtus, as the causation of a male child.

† The text has *Jugupsitam*. Jolly has translated it as "indicating contempt" which does not give the real import of the text.

The rite of Annaprâshnam (of first feeding the child with boiled rice or Pâyasa) should be done in the sixth month. (11) The rite of tonsure in the third year.* (12) These rites shall be done unto women without *Mantras.* (13) Marriages of women shall be done with Mantras. (14) The rite of Upanayanam shall be done unto a (Bráhmaṇa) child in the eighth year after conception. (15) That of a Kshatriya in the eleventh year after conception. (16) That of Vais'ya in the twelfth year after conception. (17). Of them the girdles shall be respectively composed of Munja, grass, bow-string and Valvaja. (18) Their strings (holy thread-Upavita) and garments shall be made of cotton, hemp and wool respectively. (19) They shall wear the skins of deer, tiger, and goat respectively. (20) Their rods shall be made of Palâsha, Khadira, and Audumvara woods respectively. (21) And they shall reach up to the rim of hair, forehead and tip of the nose in the case of Bráhmaṇa, Kshatriya, and Vais'ya respectively. (22) Or all of them may use all the above kinds of rod. (23) And their staves should not be crooked, nor with their barks stripped off. (24) In begging alms they should put in the word Bhavat (Sir) at the beginning, in the middle and at the end of their prayers respectively.† (25)

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* Trilochana Acharyaya in his commentary on the Yajnavalkya Samhita asserts that the first or the third year is the proper time for doing the ceremony of tonsure. Raghunandana holds that it should be done in the third year, either after the conception or birth of a child. Nanda Pandit subscribes to the latter opinion.

† According as they are Bráhmanas, Kshatriyas, and Vais'yas. The term Bhavat (Sir) should be used in respect of Males and Bhavati (lady) in respect of females at the time of asking for alms. Jolly has translated Bhavat as "lady," which, in fact means sir, Bhavati (lady) being its feminine form.—*Tr.*

The ceremony of initiation with the holy thread must not be delayed beyond the sixteenth year in the case of Bráhmaṇa, beyond the twenty-second year in the case of a Kshatriya, and beyond the twenty-fourth year in the case of a Vais'ya youth. (26)

Beyond these age limits, youths of these three castes, not duly initiated with the thread, become degraded, and deprived of the privilege of being initiated with the Sâvitri *Mantra* and are called *Vratyás*. (27)

The skin, the thread, the girdle, the staff, and the garment, enjoined to be used by a youth of any particular caste, during the Upanayanam ceremony, should be used by him in other religious rites as well. (28)

A girdle, a skin, a staff, a holy thread, or a *Kamundalu* (ewer), broken or spoiled by use, should be thrown into the water, and one should take a new one, consecrated with the *Mantras*. (29)

CHAPTER XXVIII.

NOW the students of the *Védas* (Brahmachârins) shall reside in the houses of their preceptors. (1) And perform the two rites of *Sandhyâ*, every day. (2) Standding he (a Brahmachârin) shall perform the morning *Sandhya*, and the evening *Sandhyâ*, seated. (3) At both these times he shall bathe and offer oblations in the fire. (4) He shall plunge into the water without reciting any *Mantra* (*Dandabat**.) (5) He shall study (the Vedas) when called upon to do so. (6) He shall

* The text has *Dandavat Majjanam*. An ablution taken without reciting any Mantra *(Amantra Snánam)* is called] *Dandavat Majjanam* and not, as Jolly has translated it, a plunge into the water like a rod."

do what is pleasant and beneficial to his preceptor. (7) He shall wear his girdle, his holy thread, and his skin, and (carry) his staff. (8) He shall beg at the houses of virtuous persons, other than his Gurus and relatives. (9) With the permission of his preceptor, he shall eat what he has obtained by begging. (10) He shall refrain from taking artificial salt, meals on the occasion of a *S'ráddha* ceremony, leavings other than those of his Guru's plates, and all kinds of stale food, and abjure all singing, dancing, sexual intercourse. lewd talk, honey, meat-diet, abusive language, hurtful feelings and collyriums. (11) He shall sleep on a low couch. (12) He shall rise before, and lie down after, his preceptor. (13) After performing his *Sandhyá* he shall salute his preceptor. (14) He shall simultaneously catch hold of the two feet of his preceptor with his two hands. (15) The right foot with the right hand and the left foot with the left hand. (16) After salutation he shall mention his own name (as I am such and such) and add the word 'Bhos' at the end of his address. (17) He must not speak to his preceptor while he is himself sitting, standing, lying down, eating, or averting his face. (18) If his preceptor sits, let him speak to him, standing up, if he walks, advancing him, if he is coming towards him, meeting him, if he runs, running after him. (19) Turning round so as to meet him, if his face is averted. (20) Approaching him, if he is at a distance. (21) Bending to him if he is in a reclining posture. (22) Before his eyes, let him not sit in a careless manner. (23) Let him not pronounce his name without due respect. (24) Let him not imitate his speech, gait and manner. (25) Let him leave the place where he (Guru) is calumnised or lightly spoken of. (26) Let him not sit on the same cushion with him.

(27) Except in a boat, or in carriage, or on a stone-slab. (28) Show him the respect of a Guru, if a preceptor's preceptor is arrived (29) Without the permission of his preceptor, let him not speak to his own relatives (parents, etc.) (30) On a preceptor's son, junior, or equal to him in years, happening to be his tutor, he shall pay the same respect to him as to his own preceptor. (31) Let him not wash his (Guru's son's) feet. (32) Nor eat the leavings of his plates. (33) Thus he shall master one Veda, or two Vedas, or three Vedas. (34) After that, the Vedângas. (35) He, who without having studied the Vedas, attempts to study any other book, degrades himself and his progeny to the status of a S'udra. (36) The first birth is from mother. The second birth is on the occasion of putting on the Maunji girdle. (37) In this second birth the Sâvitri is his mother and the preceptor is his father. (38) Herein lies his twice-bornness. (39) A twice-born one, before he puts on the Maunji girdle, is like unto a S'udra. (40) A Brahmachârin shall either be clean shorn or wear clotted hair. (41) After completing the study of the Vedas, he shall give remuneration to his preceptor with his permission, and then take an ablution. (42) Or he shall pass the remaining portion of his life in the house of his preceptor. (43) On the death of his preceptor he shall behave to his son as his preceptor. (44) Or in the absence of his preceptor's son, he shall so behave to his preceptor's wives, or to his preceptor's relations. (45) On the failure of such wives or relations, a true, ritualistic Brahmachârin shall attend to the service of the sacred fire. (46)

A twice-born one, who thus observes the vow of *Brahmacharyam*, with all his senses put under a healthy

control, goes to the eternal region, and does not revert to existence. (47)

A wilful evacuation of semen by a *Brahmachârin* is pronounced as a breach of the vow by the pious *Brahma-Vâdins*. (48)

Having committed this sin, he shall put on the skin of an ass, and beg at seven houses, confessing his guilt. (49)

For a year, he shall live on what he shall obtain by thus begging, every day, and bathe, three times a day; whereby he shall regain his purity. (50)

Having unconsciously spent his seed in a dream, a *Brahmachârin* shall bathe, and worship the sun, and three times recite the *Punarmâni* etc., verse, whereby he shall regain his purity. (51)

Having failed to live on alms, or to perform the Homas for a week in succession, in the absence of any disease, one shall practise the vow of *Avakirṇa*. (52)

If the sun rises or sets without the knowledge of a *Brahmachârin*, keeping in bed out of laziness, he shall fast for an entire day and night, and repeat the *Gâyatri Mantra*. (53)

CHAPTER XXIX.

He, who having initiated, and counselled *Brahmacharyam* to a (twice-born one), gives him instructions in the Vedas, is called an *Achârya*. (1) He, who teaches (a twice-born pupil) an entire Veda in consideration of fees, or a portion of the Vedas without fees, is called an *Upâdhyâya*. (2) He, who officiates as a priest at one's sacrifice, is called one's *Rittvik*. (3) One should not

officiate as a priest at the sacrifice of a man, whose birth, conduct, etc., are thoroughly unknown, nor one should initiate such a man with the thread, nor teach him the Vedas. (4—6) Either of the persons, who asks a question he has no right to ask, or answers a question which he has no right to answer, meets his doom, or a bitter animosity is created between them. 7)

Imparting knowledge to a pupil, by teaching whom no piety or end is secured, or who does not render services proportionate to the teaching he receives, proves futile, like the sowing of good seeds in a barren soil. (8)

The (presiding deity of) Learning appeared to a Brâhmaṇa, of yore, and said, "I am your secret, inexhaustible treasure; do not divulge me (impart knowledge) to the crooked, to the malicious, and to men who have not controlled their senses; by this my potency will continue unaffected. (9)

O Brâhmaṇ, disclose me to him, whom thou shalt know as pure, cautious (pains-taking), intelligent, of continent habits, and who does not use any abusive or unpleasant language to you; to such a custodian of treasure shalt thou disclose me. (10)

CHAPTER XXX.

HAVING performed the rite of *Upâkarman* on the full moon in the month of Shrâvana or Bhâdra, a student must study the Vedas for four months and a half. (1) After that, the rite of *Utsarga* shall be done, outside the town, in respect of the *Vedas* which have been completely studied, and not in respect of those whose studies have not then been completed. (2) The *Vedângas*

should not be studied between the rites of *Utsarga* and *Upákarman*. (3) For the whole day and night, the *Vedas* should not be studied on the eighth or the fourteenth day of the moon's (wane or increase). (4) Nor at the end of a season nor on the occasion of a so ar or lunar eclipse. (5) Nor for an entire day and night, when Indra's flag is hoisted or taken down. (6) Nor during a strong gale. (7) Nor when rain, lightning and thunder happen out of season. (8) Nor during the happening of an earth-quake, or a meteor-fall, nor during the appearance of the magnetic light in the western sky (*Dikdáha*). (9) Nor in a village from which a corpse has not been removed. (10) Nor during a battle. (11) Nor while dogs barking, jackals yelling, anu asses braying. (12) Nor when the sound of a musical instrument is heard. (13) Nor near the Sudras and the degraded. (14) Nor in the vicinity of a temple, of a cremation ground, at the crossing of four roads, or on a high road. (15) Nor while immersed in water. (16) Nor while riding on an elephant, on a horse, on a camel, in a boat, or in a carriage. (17) Nor while seated with his foot resting on a foot-stool. (18) Not after having vomited. (19) Nor after having been purged. (20) Nor during an indigestion. (21) Nor on the passing of a five toed animal between him and his preceptor. (22) Nor when a king, or a S'rotriya, or a Bráhmaṇa has met with an accident. (23) Nor (for three days) after the *Upákarman*. (24) Nor (for three days) after *Utsarga*. (25)

He should not study the Rik or the Yayurveda when the Sâma Veda will be chanted. (26) He shall not lie down to sleep again after having studied in the latter end of the night. (27) Let him not study during

the interdicted period of study, even being questioned by his preceptor. (28) Inasmuch as the *Shástra* read during the interdicted period of study fails to bear any fruit both in this world and the next. (29) On the other hand, such studies lessen the life-duration of both the student and his preceptor. (30) Hence, a preceptor, wishing to go to the region of Brahma, shall sow the seeds of sacred knowledge in the soil of a virtuous student; not on forbidden days of study. (31) A pupil shall salute his Guru both at the commencement and end of his Vedic study by taking hold of his feet. (32) He shall utter the *Pranava*. (33) Moreover, he, who reads the hymns of the Rik Veda, satisfies his departed manes as if with clarified butter. (34) By studying the Yayus he satisfies them as if with honey. (35). He, who studies the Sâma melodies satisfies his manes as if with milk. (36) He, who studies the Atharva, satisfies them as if with oblations of meat. (37) He, who studies the *Purânas*, *Itihásas*, *Vedângas*, and *Dharma Shâstras*, satisfies them as if with oblations of rice. (38) He, who having acquired knowledge sells it for a living in this world, shall derive no benefit from it in the next. (39) He, who uses his knowledge to destroy the reputation of others, will derive no benefit from it in the next world (40) Without the preceptor's permission, a pupil shall not learn the Vedas from another pupil, studying the Vedas. (41) Such a conduct will be regarded as a theft of the Vedas and will lead him to hell. (42)

Let not a student rebel against him from whom he has obtained worldly, Vedic, or spiritual knowledge. (43)

Of one's two fathers, the progenitor and the teacher of the Vedas, more honoured is the teacher of the Vedas, inasmuch as the birth of a twice-born one in the

knowledge of *Brahma* is the only abiding existence both in this world and the next. (44)

The birth of a child in its mother's womb through the union of its parents, out of carnal desire, is a mere organic existence, which he has in common with the beasts. (45)

The birth, which his teacher, conversant with the Vedas, effects for him, by uttering the *Sâvitri Mantra*, is the only true, deathless, decayless existence. (46)

The teacher, who fills his ears with truths, confers happiness upon him in this world, and makes him an heir to immortality; him let a student look upon as his parent, let him not injure such a teacher out of simple gratitude. (47)

CHAPTER XXXI.

(ONE'S) Mother, Father, and preceptor are called one's Great Gurus (veneable elders). (1—2) One must perpetually serve them. (3) Let him do their commands. (4) Let him do what is pleasant and beneficial to them. (5) Without their leave he shall not do anything. (6)

These (one's parents and preceptor) are the three Vedas, these are the three regions, these are the three fires, these are the three gods *Brahma*, *Vishnu*, and *Shiva*. (7) The father is the *(Gârhapatya)* household fire, the mother is the ceremonial (*Dakshina*) fire, and the preceptor is the sacrificial (Ahavaniya) fire. (8)

Commendable are all the acts of him, by whom these three are respected.

Futile are the acts of him, by whom these three are dishonoured (9)

Devotion to mother conquers this world, devotion to father conquers heaven, and devotion to preceptor conduers the region of Brahma. (10)

CHAPTER XXXII.

A KING, a priest, a Brâhmaṇa conversant with the Vedas, one who dissuades from vice, an uncle, a meternal grandfather, a maternal uncle, a father-in-law, an elder brother, and relations by marriage older than one in years are to be respected as a preceptor. 1) Likewise, the wives of these of their same caste. (2) Likewise, the mother's sister, the father's sister, the elder sister. (3) A father-in-law, an uncle, a méternal uncle and a priest, junior to him in years, he shall salute by rising from his seat. (4) He shall salute his Guru's wives, of inferior castes, from a distance, and not by touching their feet.. (5) He shall not rub or anoint the limbs of his *Guru's* wives, nor arrange their hair, nor wash their feet, nor do any such service to them. (6) Even a stranger's wife shall be addressed as mother, sister, or daughter. (7) He shall not say "thou" to his Guru. (8) Having anywise offended the dignity of his Guru, he shall fast for the whole day and take his meal after securing his pardon in the evening. (9) He shall not argue with his preceptor out of a spirit of emulation; (10) nor speak ill of him. (11) Nor do anything which he does not like. (12)

A pupil of full twenty years, having acquired the faculty of discrimination, shall not salute a youthful wife of his Guru, by catching hold of her feet. (13)

A youthful disciple shall, at pleasure, duly salute a youthful wife of his Guru, by lying prostrate before her, and by giving out his name as I am such and such. (14)

Following rules of good conduct, a young pupil, having returned from a distant country, should salute his Guru's wife, by taking hold of her feet and prostrating himself on the ground, every day. (15)

Wealth, friend, (mature) age, performances of acts in conformity with the (*S'ruti* and *Smriti*) and erudition are the five sources of honour; each succeeding one is more honourable than the one immediately preceding it in the order of enumeration. (16)

A Bráhmaṇa, ten years old, and a Kshatriya of a hundred years of age should be regarded as a father and a son (in respect of honour or precedence), of these two the Bráhmaṇa is the father. (17)

The precedence among Bráhmaṇas is according to their knowledge, the precedence among Kshatriyas is according to their prowess, the precedence among Vais'yas is according to their (richness) in (wealth ann paddy, and the precedence among S'udras is according to the (seniority) of their births. (18)

CHAPTER XXXIII.

NOW the three dreadful enemies of a man are his lust, anger, and greed. (1) And especially of a house-holder on account of the multiplicity of his relations with his environments and other individuals. (2) Attacked (instigated) by this trinity of foes, a man commits sins (respectably falling under the categories of) *Atipátakas* (most heinous crimes), *Mahápátakas* (great crimes)

Anu-pâtakas (small crimes) and *Upa-pâtakas* (minor crimes). (3) Also crimes which lead to the loss of a caste, crimes relating to the hybridisation of castes, crimes making their perpetrators unfit to receive alms and the like, crimes leading to different and miscellaneous other crimes. (4—5)

This trinity of lust, anger and greed (covetousness) are the three doors to hell, they kill the self, hence it should be renounced.* (6)

CHAPTER XXXIV.

CARNAL knowledge of one's own mother, daughter, or daughter-in-law constitutes what are called *Atipâtakas* (most deadly sins.) (1)

Persons guilty of any of these three classes of *Atipâtakas* shall immolate themselves in fire—there is no other atonement for them. (2)

CHAPTER XXXV.

BRAHMANICIDE, wine-drinking, stealing a Brâhmaṇa's gold,* carnal knowledge of a Guru's wife—these are the *Mahâpâtakas* (great crimes) (1) Likewise, the intercourse with (such criminals). (2) He, who associates with an out-cast, for a year, becomes himself an out-cast. (3) Likewise, by riding in the same carriage, by sharing the same bed, and by eating (in the same row) with him. (4) By holding sexual intercourse, or

* This verse also occurs in the Mahâbhâratam and in the Bhagavad Gitâ, Ch. XVI., 21.

sacrificial intercourse, or intercourse with the mouth* he becomes an out-cast on the same day. (5)

These deadly sinners shall regain their purity by celebrating a horse-sacrifice, and by visiting all the *Tirthas* in the world. (6)

CHAPTER XXXVI.

KILLING a Kshatriya or a Vais'ya engaged in performing a religious sacrifice, or a woman in her menses, or a pregnant woman, or a woman of the family (*Gotra*) of *Atri* who has bathed after her menstrual impurity, or an embryo of unknown sex, or one taken under protection are (crimes) equal to that of killing a Bráhmana. (1) Giving false evidence and killing a friend are crimes equal to that of wine-drinking. (2) Ousting a Bráhmaṇa of his land, and appropriation of trust-money are crimes equal to the crime of gold-theft.† (3)

The crimes of defiling the bed of an uncle, maternal grand father, maternal uncle, father-in law, or a king is equal to that of carnally knowing a *guru's* wife. (4) So is the crime of visiting the bed of a father's sister, mother's sister, or a sister. (5) So is the crime of defiling the wife of a *S'rotriya*, or of a priest, of an *Upâdhyâya* or a friend's wife. (6) So is the crime of visiting the bed of a sister's female friend, of a woman of one's own *Gotra*, of a woman of one's superior caste, of a virgin, of a low caste woman, of a woman in her menses,

* *Maukha-Sambandha*—(lit. intercourse by the mouth) means teaching or imparting lessons in sacred works, or studying the scriptures in the company of the out-cast.

† Of not less than eighty Ratis weight.

of a woman who has taken to asceticism or of a female ward of one's own. (7)

These *Anupâtakins* (perpetrators of small sins) are equal to *Mahâpâtakins* (in respect of moral dilinquency) and they shall regain their purity by celebrating horse-sacrifices and by visiting all the *Tirthas*. (8)

CHAPTER XXXVII.

A LIE about one's own excellence. (1) A false complaint to a king. (2) Falsely calumnising one's own preceptor (3) Speaking slightly of the *Vedas*. (4) Abandoning one' own undegraded parents, sons, or wife. (5) Partaking of food of Chandâlas and eating forbidden articles of fare. (6—7) Stealing other's properties. (8) Going unto other's 'wives. (9) Officiating as priests at sacrifices of men who are unworthy of being so served. (10) Living by adopting a profession not proper to one's own order. (11) Receiving alms from unworthy givers. (12)* Killing a *Kshatriya*, or a *Vais'ya*, or a *S'udra*, or a cow. (13) Selling articles which are forbidden to be sold. (14). Suffering one's younger brother to marry before one's self. (15) Marrying before the marriage of one's elder brother. (16) Or to give a daughter in marriage to either of these. (17) Or to officiate as a priest at their nuptial ceremony. (18) To suffer one's self to remain uninitiated beyond the proper age-limit *(Vràtyatà)*. (19) To teach the *Vedas*, every day, in consideration of fees. (20) To be taught by one who teaches the *Vedas* for remuneration. (21) To be employed (by the king's order) in working all kinds of mines. (22) To make large, sharp instruments. (23) Cutting trees, shrubs,

creepers, climbing plants or cereals. (24) Living by prostituting a girl or one's own wife. (25) Attempting to kill another by practising deadly incantations. (26) To cook for one's own use. (27) Omission to kindle the sacred fire, (even in the presence of one's right to do the same). (28) (Neglecting to discharge one's debts to the gods, *Rishis* and departed manes. (29) Studying of pernicious literature. (30) Atheism. (31) Subsisting by a reprehensible art. (32) Intercourse with women who drink intoxicating spirits. (33) These are the *Upapàtakas*. (34)

Persons guilty of *Upapàtakas* shall practise *Chàndràyaṇa* or *Paràka* penances, or shall celebrate a cow-sacrifice by way of expiation. (35)

CHAPTER XXXVIII.

CAUSING bodily pain to a Bràhmaṇa. (1) Smelling wines and articles that ought not to be smelled. (2) Crookedness. (3) Sexual connection with beasts. (4) And psodomy (or unnatural connection with a woman) (5). These are the crimes that lead to the loss of caste. (6)

One having wilfully committed any of these *(jàti-bhransakqra)* crimes, shall practise a *Krichchha-Sàntapanam* penance; having unintentionally committed it, one shall practise a *Pràjàpatyam* penance by way of expiation. (7)

CHAPTER XXXIX.

KILLING domestic or wild animals are crimes, which degrade their perpetrators to the status of a mixed caste *(Sankareckaranam)*. (1)

Having wilfully committed any of these crimes, one shall live, for a month, on barley gruel; having unintentionally committed it, one shall practise a *Krichchha* or an *Atikrichchha* penance. (2)

CHAPTER XL.

RECEIVING (remuneration)* from a despicable person (such as a Mlechchha, etc.,) Carrying on trade or usury, speaking falsehood and serving a S'udra,—these are crimes that make their perpetrators unworthy of receiving alms (*Apàtreekaranam*). (1)

Having committed an *Upàtreekaranam* crime one shall practise a *Tapta Krichchha* or a *Sheeta Krichchha* penance, or a couple of *Mahà-Sántapanam* penances. (2)

CHAPTER XLI.

KILLING aquatic birds and animals (such as fish, etc,.) and worms and insects. (1—2) Eating things kept in the same box with wine.† (3) These are the crimes which lead to defilement (*Malâvaham*). (4)

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* Receiving gifts from such a person would be regarded as an *Upapâtakam*.

† The text has *Madyánutgata-Bhojanan* which may also mean eating things which contain intoxicating principles within them. Jolly has adopted this interpretation and translated the line as "eating nutmegs or other plants similar to intoxicating drinks (in their effects upon the system)."

The practice of a *Tapta-Krichchha* penance is the atonement for a *Malâvaham* crime; a *Krichchham* or an *Atikrichchham* penance may also be practised for its expiation. (5)

CHAPTER XLII.

CRIMES other than those already enumerated should be classed within the *Prakirṇa* (miscellaneous group). (1)

In a case of *Prakirṇa* crime, one, considering its gravity or lightness, shall practise an expiatory penance in accordance with the injunctions of a *Bràhmaṇa*. (2)

CHAPTER XLIII.

NOW about hells. (1) *Tàmisram* (darkness). (2) *Andha Tàmisram* (total darkness) (3) *Rauravam* (hell of great howling) (5) *Kàla-sutram* (hell of time or death). (6) *Mahà-narakam* (the great hell.) (7) *Sanjivanam* (re-animating). (8) *Abichi* (waveless). (9) *Tapanam* (burning). (10) *Sampratapanam* (extremely scorching). (11) *Sanghâtakam* (compressing). (12) *Kàkolam* (ravens). (13) *Kandulam** (itching). (14) *Kuttanam* (cutting). (15) *Putimrittikam* (of putrid soil). (16) *Loha-Shanku* (iron-spiked). (17) *Richisham* (frying pan). (18) *Vishama-panthànam* (of undulating ways). (17) *Kantaka-Shàlmali* (hell of thorny Shálmali (Malabaricum Bombax) trees. (20) *Dipanadi* (flame-river.) (21) *Asipatra-Vanam* (sword leaved forest) and *Lohakarakam* (Iron-feters.) (22—23)

* *Kudmalam* is a different reading which Jolly has adopted.

In these *Atipâtakins*, who have failed to do the proper expiating penances, are successively cooked for the period of a *Kalpa*; (24) deadly sinners (*Mahàpàtakins*) who have not done penances, for a *Manvantaram*; (25) Minor sinners (*Anupâtakins*), for the like period; (26) (Unexpiated) *Upapàtakins*, for four *Yagas*. (27) Those guilty of bringing about the hybridisation of castes for a thousand years. (28) Likewise, those guilty of crimes leading to the loss of caste. (29) So are persons guilty of crimes making them unworthy of receiving gifts (*Apàtrikaranam*). (30) Similarly, those who have committed crimes which lead to defilement. (31) Those guilty of crimes belonging to the *Prakirna* (miscellaneous) group for a great or small number of years (according to the lightness or gravity of their offences). (32)

After death, sinners, treading on the way of *Yama*, suffer dreadful pangs. (33)

Dragged by the dire and grimvisaged emissaries of Death, dreadfully frowning, now on this side and now on the other, they are led to undergo sufferings in hell. (34)

And are bitten by dogs, jackals, carnivorous ravens, herons, cranes, bears, serpents and scorpions (35)

Burnt by fire, pricked by thorns, severed with saws and oppressed by thirst. (36)

Oppressed with hunger, attacked by ferocious tigers, and fainting with the putrid smell of blood and pus. (37)

Dreadful emissaries of death with faces of crows, cranes and herons ruthlessly assail them whenever they evince a desire to partake of food and drink, belonging to other departed souls. 38)

In some places they are cooked in oil, somewhere they are mercilessly belaboured with clubs, and somewhere they are pasted on slabs of iron. (39)

In one place they are made to eat vomited matter, in another to drink pus and blood; in one place they are subjected to eat excrements, in another putrid flesh, having the smell of pus. (40)

Here enveloped in impenetrable darkness, they are devoured by insects and fire-fanged scorpions. (41)

There they stand shivering in cold, immersed in pools of filthy excrements, or the departed spirits devour one another in distraction of hunger. (42)

Here some are mercilessly belaboured by ghosts, there some are suspended in the air, or shot by hosts of arrows, or cut in pieces. (43)

Here the emissaries of Death trample upon their throats,* their bodies being twisted by coiling snakes, there they are (tormented) with grinding machines† and dragged on by their knees. (44)

Broken-backed, broken-necked, broken-headed, with throats constricted like the girth of a needle‡ and bodies large as cottage-dwellings, these sinners, suffering the consequences of their sins in hell, take birth in the

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* The text has *Kanthêshu Dattapâdâscha.* We fail to understand why Jolly has translated it as "walking upon thorns. *Kantha* means throat; substituting *Kanteshu* for *Kantheshu*, as Jolly as manifestly done, the text would be absurdly senseless and directly condradictory to the sense, indicating the instrumentality of these emissaries of Death in consigning the sinners to the pangs of different hells, as disclosed in the latter part of the couplet, even admitting that *Kanta* may ever have the meaning of Kantakam (thorn) —*Tr.*

† The Uttara-Khandam of the Garuda Puranam, which is evidently a subsequent addition or interpolation, contains the description of a machine, like a sugar-cane mill, in which sinners are thrown in hell.

‡ The text has *Shuchi-kantha.* Jolly has translated it as "the necks of these 'poor beings are not stouter than a needle." We do not wish to make any comment on this.

wombs of lower animals and are subjected to various kinds of pain. (45—46)

CHAPTER XLIV

NOW after having suffered torments in hell, the sinners take birth in the wombs of lower animals. (1) *Atipàtakins* successively pass into the life-forms of all immobile creatures. (2) *Mahâpàtakins* are successively born into the wombs of insects. (3) *Anupàtakins* in the wombs of birds. (4) *Upapàtakins* in the wombs of aquatic animals. (5) Those, who are guilty of crimes leading to the loss of castes, are re-born in the wombs of amphibious animals. (6) Those, who are guilty of effecting hybridisation of castes, are re-born in the wombs of deer. (7) Those, who are guilty of crimes making men unworthy of receiving alms, take birth in the wombs of lower animals. (8) Those, who are guilty of committing crimes leading to defilement, are re-born in the wombs of out-cast women. (9) Those, who are guilty of *Prakirna* crimes, are re-born as fierce, carnivorous animals. (10) Those, who have taken forbidden food, or the food of one whose food should not be taken, are re-born as insects. (11) A gold stealer is re-born as a hawk. (12) An encroacher upon a good, public road is re-born as a serpent or a hole-dwelling animal. (13) A paddy-stealer is re-born as a mouse. (14) A stealer of bell-metal becomes a swan. (15) A water-stealer becomes a water-fowl. (16) A honey-stealer becomes a gad-fly. (17) A milk-stealer becomes a crow. (18.) A juice-stealer* becomes a

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* Such as sugar-cane-juice, etc.

dog. (19) A stealer of clarified butter becomes an ichneumon. (20) A meat-stealer becomes a vulture. (21) A lard-stealer becomes a cormorant. (22) An oil-stealer becomes a cockroach. (23) A salt-stealer becomes a cricket. (24) A stealer of milk-curd becomes a herom (25) A silk-stealer becomes a partridge. (26) A linen-stealer becomes a frog. (27) A stealer of cotton threads becomes a curlew *(Krauncha)* (28) A cow-stealer becomes a lizard *(Godhâ)* (29) A stealer of treacle becomes a *Valguda** (bird). (30) A stealer of scents becomes a mole. (31) A stealer of edible leaves becomes a pea-cock. (32) A stealer of confectionery becomes a boar, (33) A stealer of uncooked grain becomes a porcupine. (34) A fire-stealer becomes a heron. (35) A stealer of house-hold implements becomes a wasp. (36) A stealer of red cloths becomes a *Chakora* bird. (37) An elephant-stealer becomes a tortoise. (38) A horse-stealer becomes a tiger. (39) A fruit or flower-stealer becomes a monkey. (40) A stealer of women becomes a bear. (41) A cart-stealer becomes a camel. (42) A stealer of animals becomes a goat. (43)

The man, who wilfully steals an article belonging to another, or drinks clarified butter not offered unto the sacred fire, is sure to take birth in the womb of a lower animal. (44)

Women, guilty of these crimes, are reborn as females of those animals. (45)

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* Nanda explains *Valguda* as a kind of bat, which is evidently identical with *Vâgvada* mentioned by Haradatta on Gautama, Chap. (XVII 34) Dr. Bulher suggests that it is the name of a species of large harbivorous bat (flying-fox) called *Vagud* or *Vagul* in Gujrati.

CHAPTER XLV.

NOW, the sinners, let loose from hells after suffering torments therein, having worked up their way from the plane of animal life to that of human existence, are reborn with certain marks on their persons. (1)

Atipâtakins shall be reborn as lepers. (2) A Brahmanicide, as a person suffering from pulmonary consumption. (3) A wine drinker, as one suffering from the disease known as black teeth. (4) A gold-stealer as one suffering from bad nails. (5) A defiler of his *Guru's* bed as one affected with a cutaneous affection (lit, diseased skin) (6) A traitor or slanderer, as one suffering from putrid nose (fetid-smelling coryza). (7) A base informer, as one with foul-breath. (8) A paddy stealer as a deformed person. (9) A person, who steals paddy by substituting bad for good paddy, will be reborn as one with a limb in excess. (10) A stealer of cooked food as a dyspeptic. (11) A stealer of words as a dumb person. (12) A cloth-stealer as one suffering from Psoriasis. (13) A horse stealer as a maimed one. (14) A foul-mouthed abuser of the gods and Brahmaṇas as a dumb person. (15) A poisoner as one with a loose-bound tongue* (16) An incendiary as a lunatic. (17) He, who acts in hostility to his *Guru*, will be reborn as one suffering from epilepsy. (18) A cow-killer as a blind person. (19) So is the stealer of lamp. (20) An extinguisher of lamp, blind in the one eye. (21) A

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* The text has *Lola jihva* which signifies a natural looseness of the muscles of the tongue which impels the patient to constantly protrude and draw in that organ owing to the abnormal accumulation of saliva in his mouth. It does not directly mean a stammerer, as Jolly has translated it, but stammering may ensue as one of the effects of the disease.

seller of tin, chowries, and lead as a washerman. (22) A seller of an animal with unbifurcated hoofs as a hunter (23) An eater of the food of a pander is reborn as a man, who suffers his mouth to be abused. (24) A thief, other than a stealer of gold, is reborn as a bell-man. (25) An usurer, as one suffering from vertigo (26) One, who eats dainties alone, as one suffering from intestinal glands of the *Vátaja* (nervous) type. (27) A breaker of promise or contract, as a bald-pated one. 28) A *Brahmachárin*, who has broken the vow of chastity,|| as one suffering from Elephantiasis. (29)

A destroyer of other men's means of subsistence as an indigent one. (30) An oppressor of men as a life-long invalid. (31)

Thus through the (dynamics) of specific acts men are born with specific marks on their persons, or blind, maimed, hunch-backed, one-eyed, deaf, dumb, dwarfish, or invalid, or as weaklings. Hence one should perform rites of expiation by all means. (32—33)

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* The text has *Kundáshi* which means one depending upon a Kunda for subsistance. ' The son of a woman born in adultery by a man while her husband is living is (*Patyau Jivati*), *Kunda*, (*Svat*), M. S. 3. 174.

See also. Yajnavalkya 1. 122 and 224 and Manu 3 158 and not persons born in adultery, in general, as Jolly has translated it.

† The text has *Ghantika*, which means one whose duty is to ring the bell. It is synonemous with *Ghantá-táda*, a bell-man. Jolly has translated as a "bard."

‡ The text has *Bhrámari*, which means one suffering from *Bhrama*, vertigo or giddiness. Jolly has translated it as epileptic.

The text has *Vatagulmi*, which signifies a person suffering from intestinal glands, due to the excited or agitated condition of the bodily Vayu (neural energy). Jolly has translated it as rheumatic which is manifestly incorrect.

The text has *Avakirni* which means a *Brahmachárin* who has broken his plighted continence, not breakers of the vow of chastity in general, as Jolly has translated it.

CHAPTER XLVI.

THE following constitutes a *Krichchha* penance. (1) Do not eat for three days. (2) Bathe three times, each day. (3) Plunge into the water at each of the three baths and recite the *Aghamarshanam Mantra*. (4—5) Remain standing in the day. (6) Seated in the night (7) Make the gift of a milch cow at the close of the penance. (8)

This is *Aghamarshanam** (9) For three days take meal in the evening; for three days take meal in the morning, and for three days take that which is obtained without solicitation, and fast for three days,—this† is what constitutes a *Prájápatyam* (10) For three days drink hot water, for three days take warm clarified butter, for three days take warm milk, and fast for (the last) three days. This is what constitutes a *Tapta Krichchha* (penance). (11) The penance practised in the same manner by substituting cold for hot water, clarified butter, and milk is called a *Sheeta Krichchham*. (12) To live on milk alone for twenty one days (in succession) constitutes a *Krichchhâti Krichchham* (austerest of the austere penances). (13) To live on water (*Udak*) and powders of fried barley grains (*Saktu*) for a month constitutes an *Udaka-krichchham* (water-penance). (14) Thus to live upon stems of lotus plants is called *Mula Krichchham* (root penance). (15) Living on *Vilva* fruits for a month is called *Vilva Krichchham* (Vilva-penance) (16) A continuous fasting for twelve days constitutes a *Paráka* penance. (17) Take cow's urine, cow-milk, curdled cow-milk, melted cow-

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* The same penance may be also practised by fasting for three days and by reading the *Aghamarskam Suktam* at its close.

† The term of a Prájâpatyam penance is twelve days.

butter, and washing of *Kusha* grass on the first day and fast on the day following:—This is what is called a *Sântapanam* penance. (18—19) Habitual taking of any of these substances such as, cow-milk, etc., one day, and fasting on the alternate day (for a weak) constitutes what is called a *Mahâ Sântapanam.* (20) Taking any of these substances alone on the three successive days and thus for a period of eighteen days, alternated by six sets of three days' fasting, constitutes what is called an *Ati-Sântapanam* (penance). (21) Eating of oil-cakes after the first day of fasting, followed by a day of fasting; taking of the foam of rice-boilings on the next day, followed by a day of fasting, taking of whey on the next day followed by a day of fasting, taking of barley-powders on the next day followed by a day of fasting constitute what is called a *Tulâ-purusha* (penance). Taking of decoctions of *Kusha* blades, *Palâsha* leaves, *Audumvara* leaves, *Padma* leaves, *Vata* leaves, *Shanka-pushpi* leaves and leaves of *Brâhmi* plants, respectively, each day, for a week, constitutes what is called a *Parna-Krichchha* penance (leaf-penance) (22—23) A full shorn, self-controlled, votary bathing, three times a day, and lying on a couch, is alone competent to practise any of these *Krichchha* (austere) penances. (24) While engaged in practising any of these penances, one shall renounce all speaking with women and degraded persons, recite the sacred *Mantras,* and cast libations (of melted butter) in the sacrificial fire according to his might. (25)

CHAPTER XLVII.

NOW about *Chândrâyanah* (1) Let a man take morsels of food, unvarying in size, (while engaged in

practising this penance) (2) He shall increase the number of his morsels with that of the lunar phases during the light fortnight (3) Successively decreasing it by one, each day, during the dark fortnight, fasting on the day of the new moon. This is what is called a *Chândrâyanah.* There are two kinds of *Chândrâyaṇah, Yavamadhya* (barley-middled) and *Pipili-madhya* (Ant-middled) A *Chandrayaṇah* during the middle (of the term) of which a new moon occurs is called Ant-middled. (4—5) That in the middle of which a of full moon occurs is called *barley-middled.* (6) That in which, a *Yati* takes eight morsels of food, each day, for a month, is also called a *Chândrayanah.* (7) That in which one takes four morsels of food in the morning and four morsels of food in the evening is called an Infant *Chandrayaṇah* (8) Eating any how three hundred less sixty morsels of food in the course of a month is called *Sâmanya* (general) *Chandrayanah.* (9) O Earth, the seven, holy *Rishis,* as well as the gods *Brahmâ* and *Rudra,* having practised this penance of yore, acquired splendid existences. (10)

CHAPTER XCVIII.

CONSIDERING himself as weighed down with sin, committed by his own acts, let a man cook a handful of barley-gruel for his own use.* (1) He shall not cast oblations of the same in fire. (2) Neither must he make the *Vali* offerings. (3) Let him consecrate this barley-gruel with the (sacred) *Mantras,* respectively in

* After it has become cold after the cooking.

its unboiled, boiling and cold stages. (4) Protect the boiling barley-gruel, by tying Kusha blades round the neck of the cooking pot, and by reciting the *Mantram*, which runs as follows:—The holy *Soma*, who is the *Brahmá* (highest priest) among the gods, the leader among the clear-visioned seers,* the Rishi among Brahmanas, the buffalo among horned animals, the falcon among birds, the Svadhiti tree among the forest trees, tricles down murmuring and imparting holiness. (5—6) He shall take that barley-gruel by pouring it out in a separate vessel. (7) He shall cast oblations of the same unto the fire of his own soul (eat that), and recite the following *Mantram*:—Salutation unto the gods that are born of mind, the upholders of the mind, the intelligent sons of vitality. May they protect us, may they purify us. (8—9) Then after having sipped water, he shall touch his navel† and recite the *Mantra* running as:—Rest contented in our stomach, O ye waters, and ye barley-corns, after having been bathed. They shall not prove unwholesome, or incongenial to us, conferring health and immortality, and increasing our sacrifices.‡ (10) The intelligent one shall (perform this rite) for three days; (11) A sinner, for six days. (12) Any of the *Máhápátakins* will be purified by taking it for seven days. (13) Taking it for twelve days extinguishes even sins committed by one's ancestors. (14) Taking

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* The text has *Kavi*. Sayana has uniformly explained the term as synonimous with *Krántadarshi*, a man with a vision extending far beyond the range of that of ordinary mortals, or with a knowledge penetrating far into the darkness beyond the horizon of human knowledge.

† The text has *Nabhimálabheta*. Jolly has translated it as "let him seize the centre of the vessel."

‡ The text has *Rita-bridha Iti*. Jolly has translated it as increasers of justice.

it for a month extinguishes all sin. (15). Taking gruel of barley corns, passed off indigested with the excrements of a cow, for twenty one days, likewise extinguishes all sin.† (16) The barley-gruel should be consecrated by reciting the following *Mantra*.

Thou art barley, the king of all food-grains (*Dhânya*). *Varuṇa* is thy presiding deity. Mixed with honey thou dost extinguish all kinds of sin. The holy Rishis have proclaimed thee as purifying and sin-absolving. Barley is clarified butter, barley is honey; barley is water, barley is ambrosia. O you barley corns, efface my sins, and iniquities I have committed by words, by acts and by evil thoughts. (17—18) O ye barley corns, extinguish the sin I have committed by my mind, and body, avert distress and ill-fortune. (19)

O ye barley corns, absolve me of sins I have committed through partaking of food licked by dogs or swine, or defiled by the touch of leavings, and purify me from the stain of negligence to my parents. (20)

Purify me from the sin of eating the food of a courtesan, of a hotel-keeper, of a thief, of a S'udra, as well as that due to my eating on the occasion of a *Nava S'râddha*, or of a *Jâta S'râddha* ceremony. (21)

O ye barley corns, purify me from the sin of cunningness I have practised out of ignorance, foolishness, or in my infancy, or in royal courts of justice, or by stealing gold, or by speaking ill of any Brâhmaṇa, by

† *Gonihâra muktânâm Yavânâm* is the word that occurs in the text, which means barley corn passed off undigested by a cow with her excrements and not, as Jolly has translated it, "dissolved in excrements of a cow. The use of such barley grains is recommended by Charaka in certain types of urinary complaints; and they were considered wholesome and purifying by our ancient Rishis.

officiating as a priest at the sacrifice of one, who should not be so served. (22)

CHAPTER XLIX.

FAST on the eleventh day of the light fortnight in the month of Agraháyaṇa, and worship the god Vásudeva with offerings of flowers, lighted lamps, burning incense-sticks, and scents, on the twelfth day, and feed the Bráhmaṇas as well. By practising this vow for a year, one is absolved of all sin. By practising this vow, life long, one takes birth in the White Island *(Shveta Dvipa)*, famous in the Puranas as the favourite abode of Vishnu. (1—4)

By practising this vow on the twelfth days of the moon's wane and increase, for a year, one goes to heaven; to the region of Vishnu, by practising it for life. Likewise, on the fifteenth day of the fort-night. (5—7)

By worshipping* Keshava, the embodiment of Yoga, on the day of the full moon, and Keshava, the exponent of Brahma, on the day of the new moon, one attains the nature of Brahma, the highest of all existences. (8)

The day of the full-moon, when the moon is found in the company of the Jupiter in the sky, is called *Mahati*. The twelfth day of the light fortnight in the month of *S'râvana*, marked by the asterism *S'ravanâ*, is also known by the same epithet; fasts and gifts observed and made on these days bear infinite fruits. (9—10)

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* According to Nanda Pandit the two forms of *Vishnu* mentioned here should be regarded as two different deities and worshipped as salutation unto *Brahma-Keshava* and salutation unto *Yoga-Keshava*.

CHAPTER L.

LET a man build a cottage in the forest and live therein. (1) Let him bathe three times, each day. (2) He shall beg alms in the village, confessing his own guilt. (3) And sleep on a grass-cushion. (4) This is the Great penance (*Mahá-Vratam*). (5) Having unintentionally killed a Bráhman, one shall practise this (*Mahá Vratam*) penance for twelve years, (6) or having unintentionally killed a Kshatriya, engaged in performing a sacrifice, (7) or a pregnant woman, or a woman in her menses, (8) or a woman of the family of Atri, (9) or a friend. (10) This *Mahá-Vratam* penance should be doubly practised (by a regicide) for (intentionally) killing a king. (11) A quarter part less of this penance should be practised for wilfully killing an ordinary Kshatriya. (12) A half part of the penance for killing an (ordinary) Vais'ya. (13) Half of that (quarter) for killing a S'udra. (14) In all these penances the penitent shall carry a human skull on his staff. (15) He shall be compassionate to all creatures. (16) Clean shorn, he shall follow the cows for a month. (17) He shall sit down after the cows are seated, and remain standing when they will so remain. (18) He shall succour them when distressed. (19) Protect them from evils. (20) He shall not protect himself from cold, etc., before taking steps for their similar relief. (21) Let him bathe in the urine of a cow. (22) and live on cow-milk. (23) This is what is called *Cow-penance* (Govratam), which should be practised for expiating the sin of cow-killing. (24) Having killed an elephant, one shall make a gift of five *Nila* bulls; (25) of a cloth after having killed a horse. (26) of a one-year-old bullock after having killed an ass, or a lamb, or a goat. (27—28)

A *krishnalam* weight of gold should be gifted away for the expiation of the sin of killing a camel. (29) Having killed a dog, one shall fast for three days. (30) Having killed any of these animals, such as a mouse, a cat, an ichneumon, a frog, a Dundubha snake, or an *Ajagara* (boa constrictor), one shall fast and feed a Brahmana with *Krisharu* and make the gift of an iron-rod. (31) Having killed a lizard, an owl, a crow, or a fish, one shall fast for three days. (32) Having killed any of these animals such as a swan, a heron, a crane, a Madgu, a monkey, a hawk, a *Bhâsa* or a *Chakravâka*, (osprey), one shall make the gift of a cow to a Brahmana. (33) Having killed a snake, one shall make the gift of an *Abhri** of black iron (steel). (34) Having killed an eunuch, one shall make the gift of a *Bhâra* weight of *Palala*. (35) Of a pitcher of a clarified butter after having killed a boar. (36) Of a *Drona* (thirty-two seers) of sesame after having killed a partridge. (37) Of a two-years-old bullock after having killed a parrot. (38) Of a three-years-old bullock after having killed a Krauncha. (39) Of a milch-cow after having killed a carnivorous beast. (40) Of a female calf after having killed a harbivorous animal. (41) One shall live, for three nights, on milk alone after having killed an animal not mentioned herein. (42) A killer of a bird not mentioned herein shall eat in the night. (43) Or shall make the gift of a *Mâsha* weight of silver. (44) One shall fast after having killed any water-frequenting animal. (45)

After having killed a thousand of invertibrate animals or a cart-load of vertibrate ones, one shall practise a penance similar to that (laid down in connection with) killing a S'udra. (46)

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* A kind of digging implement,

A little should be given to a Bráhmaṇa after having killed a vertibrate animal, the practice of *Práṇáyáma* is the purification for killing a bone-less one. (47)

Having felled any fruit-bearing tree, or cut a shrub or a flowering creeper or a climbing plant, one shall recite a hundred Riks. (48)

Drinking clarified butter is the atonement for killing all kinds of small creatures, born of food-grains or sweet sap or juice, or of fruits or flowers. (49)

Having wantonly* cut cereals, whether sown in ploughed fields or growing spontaneously in the forest, one shall live on milk alone for a day and follow the cows. (50)

CHAPTER LI.

A DRINKER of spirituous liquors shall abstain from all religious rites and live upon grains, separated from husks, for a year. (1) Having knowingly taken any of the twelve kinds of bodily excrements, or of the twelve spirituous liquors, one shall practise a *Chàndràyaṇa* penance. (2) Same is the expiating penance for eating garlic, onions, or red garlic, or plants having similar smells, or the meat of village pigs, of village cocks, of asses, and of cows. (3) In all these cases twice-born ones shall be initiated a second time at the close of the penance. (4) Clean shaving of the head, wearing girdles, carrying of staffs, alms-begging and practice of *Brahmacharyam* should be omitted in rites of second initiation. (5) Having eaten the flesh of any five-toed

* The text has *Vrithálambhe* which means for purposes other than those of a religious sacrifice or divine worship.

animal, other than a hare, porcupine, Godhâ, rhinoceros, or a tortoise, one shall fast for seven days. (6) Having eaten the food of a hotel-keeper, of a courtesan, of a thief, or of a professional singer, one shall live on milk alone for seven days. (7) Likewise, after having taken the boiled rice (food) of a carpenter, or of a leather-manufacturer.* (8) Similarly, after having eaten that of an usurer, of a degraded person, of one who has performed the initiatory (rite of a Soma sacrifice), of a chain-bound prisoner, of one under a curse or accused of a heinous crime, or of an eunuch. (9) Likewise, of an unchaste woman, of an arrogant person, of one who lives by practising medicine, of a hunter, of a hard-hearted person, or of one who eats the leaving of food. (10) Likewise, of a woman without a son or a husband (unprotected woman), of a gold-smith, of one's enemy, of a degraded person.' (11) Likewise, of a back-bite,† of a liar, of one who has transgressed the law, or of him who sells himself, or Soma juice.‡ (12) Of a professional dancer, of a weaver, of an ungrateful person, of a washer-man. (13) Or of an iron-smith, of a *Nishâda*, of a stage-player, of a manufacturer of bamboo-made articles, or of a seller of arms. (14) Or of a trainer of dogs, of a wine-brewer, of an oil-manufacturer, or of a washer-man. (15) Or of a woman in her menses, or of a

* The particle "cha" implies the food of any other degraded person such as a fisherman etc.,——Nanda.

† The text has *Pis'una*, which Kulluka Bhatta has explained as *Parokshe Paranindâkâri*, one who calumniates a person at his back. Jolly has translated it as a malignant informer.

‡ The text has *Rasa-Vrikrayinâmcha*. Rasa here means Soma-juice or any other fermented vegetable sap or juice, the sale of unfermented juice being not degrading according to the Smriti, Jolly has translated it as "mollasses."

woman living in the same house with her paramour. (16) Likewise, after having eaten food looked at by a fœticide, or touched by a woman in her flow, or biked off by a bird,* or touched by a dog, or smelled by a cow. (17) Similarly, after having taken that which is willfully trampled under feet, or sneezed upon by a person. (18) Likewise, after having eaten the food of an insane, angry or diseased person. (19) Or that which is unconsecrated, as well as the flesh of an animal wantonly killed (*i.e.*, not on the occasion of a sacrifice.) (20) Having eaten all species of fish other than the *Pathina*, *Rohita, Râjiva*, *Simhatunda*, and *Sakuka* fishes, one shall fast for three days. (21) The same is the penance for eating the flesh of all other aquatic animals. (22) Having taken water kept in a vessel of spirituous liquor, one shall take the water boiled with *Sankhapushpi* creeper, for a week; (23) For five days, after having drunk that kept in the vessel of a beverage. (24) A drinker of Soma juice, who smells the mouth of a drinker of spirituous liquors, shall thrice repeat the *Aghamarshanam suktam*, while immersed in water, and live on clarified butter for a day. (25) Having eaten the flesh of an ass, of a camel, or of a crow, one shall practise a *Chândrâyanah* penance. (26) Likewise, after having eaten the flesh of an unknown animal, or dry meat, or meat kept in a slaughter-house. (27) Having (unknowingly) eaten the flesh of a carnivorous beast or bird, one shall practise a *Tapta Krichchham* penance. (28)

Having (unknowingly) eaten the flesh of a *Kalavinka*, of a *Plava*, of a *Chakravâka*, of a swan, of a

* The text has *Patatrin*, Nanda interprets it as "crows;" Kulluka as "crows and the like."

† Compare Yajnavalkya. Chap I. 160-167. *vs.*

Rajjuddála, of a *Sárasa*, of a *Dátyuha*, of a *S'uka*, of a *S'arika*, of a crane, of a heron. of a cuckoo, or of a wagtail, one shall fast for three days. (29) Likewise, after having eaten the flesh of an animal with unbifurcated hoofs, or possessed of two rows of teeth. (30) Similarly, for a day and night, after having eaten the flesh of any bird excepting the franceline partridge, the *Kapinjala*, the (quail) *Lávaka*, the peahen and the peacock. (31) He shall drink, for a day, water boiled with *Bráhmi* plants, after having knowingly eaten any insect. (32) He shall do the same penance for eating (unwares) flesh of a dog. (33) He shall practise a *Sántapanam* penance for eating (unwares) mushrooms known as *Chhatrakam* or *Kavakam*. (34) For eating stale preparations of barley, wheat, or milk, or preparations of food containing clarified butter, sour gruel, and things prepared, over night, without the admixture of sugar (*lit.* modification of *khunda* treacle), one should fast for one day.* (35) Likewise, for eating (unwares) the juice flowing from an incision in a tree, (plants) raised in unclean substances, and the red exudations of trees. (36) Likewise, for unknowingly eaten the roots of water-lilly, and *Krisara*,† *Samyáva*, sweet porridge, cakes,

* Jolly has omitted the qualifying or adjective clause of *Khándavam Varjayitva* in his translation of the text, which lays down that the penance should be done for eating only those kinds of stale barley-preparations etc., that are made without the admixture of sugar. The text imposes a limitation which the learned translator has evidently lost sight of in his rendering of the line.

† Dallana Misra in his celebrated commentary on the *Sushruta Samhita* describes *Krishrrá* as a gruel-like preparation of rice, sesamum, and *Masha* pulse boiled together.

‡ *Samyáva*—A kind of cake or pastry made with wheat-flower, milk and honey baked in a butter-pot and seasoned with powdered

and *Shaskulis** not offered unto the gods, as well as rice-offerings before they are dedicated to the deity and libations of clarified butter before they are cast in the fire, (*lit.* before the performance of the *Homa*). (37) Likewise, for drinking the milk of she-animals excepting cows, she-goats and cow-buffalos.† (38) As well as the milk of a cow, she-goat or she-buffalo before the expiry of the tenth day of her parturition. (39) Likewise, for taking the milk of a cow whose milk flows out of itself, or of a cow in her heat,‡ or of one whose calf is dead. (40) Likewise, for taking the milk of a cow that eats ordures. (41) And for taking any thing turned sour except milk-curd. (42) A *Brahmachârin,* who has partaken of a *S'râddha* repast, shall do a *Prâjâpatyam* penance. (43) He shall sit in water for one entire day. (44) For taking honey and meat at one time, one shall do a *Prâjâpatyam* penance. (45) Having taken any thing previously eaten by a cat, by a crow, by an ichneumon, or by a mouse, one shall drink the expressed juice of *Brâhmî* plants. (46) Having partaken of anything previously eaten by a dog, one shall fast for a whole day, and take *Panchagavyam* after that. (47)

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pepper, cardemom-powders and ginger-bits: *Samitâ Madhu-dugdhena Modayitvâ Sushobhanam, Pachet Ghritottare bhânde, kshiped-bhânde nave tatah, samyâvohsau yutas' churnair-khan-daila marichârdrakai.*

* *Shaskuli* is a kind of confectionary made with stuffings like our modern *Purîs* and *kachauris.*

† Nanda infers from the use of "cha" that the same penance is ordained fer tasting excrements of these animals.

‡ The text has *Syandusi*, which may also mean a cow that has seen a bull or a cow that has borne two calves at the same time.

Having (unknowingly) taken the excrements of a five-toed animal, one shall fast for seven days. (48) Having partaken of an *A'ma S'ráddha* repast, one shall live on milk alone for three days. (49) A Bráhmaṇa having unknowingly taken the leaving of a S'udra, shall live on milk alone for seven days. (50) A Bráhmaṇa, having unknowingly eaten the leaving of a Vais'ya, shall live on milk alone for five days. (51) For having taken the leaving of a Kshatriya, for three days; (52) and for one day, for having eaten the leaving of a Bráhmaṇa. (53) A Kshatriya, having eaten the leaving of a S'udra, shall live on milk alone for five days. (54) For eating the leaving of a Vais'ya, he shall live on milk for three nights. (55). Likewise, a Vais'ya, having eaten the leavings of a S'udra's plate, shall do the same penance. (56) Having eaten the food of a *Chaṇḍála*, one shall fast for three nights. (57) A *Paráka* penance is the expiation for eating the cooked food of a *Chaṇḍála*. (58)

Under no circumstance shall a Bráhmaṇa eat the flesh of an animal, not consecrated with Mantras, but he will eat, in conformity with the injunctions of the eternal scriptures, the flesh of an animal, consecrated with Mantras and duly offered on the occasion of a sacrifice. (59)

A wanton-killer of an animal shall suffer pangs for as many number of years in this world as that of hairs on the body of the slaughtered animal, and shall find no respite in the world to come. (60)

The self-begotten (Brahmá) created beasts for the purposes of religious sacrifice. A religious sacrifice is for the elevation of all universe; hence slaughter (animal-killing) is no slaughter (animal-killing) in a religious sacrifice. (61)

The slayer of animals for gain stands charged with a lesser sin in the next world than the one who eats the flesh of an animal, killed for purposes other than that of a S'rauta (Vedic) sacrifice. (62)

Cereals, cattle, beasts, trees, and birds, killed for the purposes of a religious sacrifice, are reborn in planes of higher existence. (63)

Animals should be killed only on the occasions of *Madhuparka*, *Daiva*, *Pitra* and other religious sacrifices, and not on any other occasion. (64)

A twice-born one, well-versed in the real imports of the Vedas, who kills an animal on the occasion of a religious sacrifice, causes the elevation of his own soul as well as that of the animal killed in the sacrifice. (65)

A self-controlled Brâhmaṇa, whether dwelling in the forest, or in his own house, or in the house of his preceptor, shall never betake to killing, unsanctioned by the Vedas. (66)

Acts (of) killing, which are sanctioned by the Vedas in this world, should be regarded as (acts of) non-killing, since it is from the Vedas that all religion (virtue) has emanated. (67)

He, who, for his own pleasure, kills harmless beasts,* should be regarded as dead in life; such a man shall know no happiness, here or hereafter. (68)

He, who desists (*lit.* wishes not) from inflicting pain, on any animal, either of death or confinement, (is really) the well-wisher of all creatures, such a man enjoys extreme felicity. (69)

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* Nanda interprets the couplet to mean that it is no sin to sportively kill beasts of prey.

He, who has annihilated all killing propensities, shall obtain what he will contemplate, do, or fix his heart upon. (70)

Meat can not be obtained without killing a living creature, killing leads to hell; hence, let a man refrain from killing any creature whatsoever. (71)

Considering the origin of meat,* and with an eye to the pain which an animal suffers in death or incarceration, let a man refrain from taking all kinds of meat. (72)

He, who does not take meat by transgressing the law (by infringing the rules of the Vedas), like a *Pis'âcha*, earns the love of all, and enjoys an immunity from disease. (73)

He who sanctions the killing of an animal, he who quarters its dead body after killing, he who actually kills it with his own hand, its seller and purchaser, he who cooks its meat, he who serves out the cooked meat (to the diners) and he who eats it—these are the killers. (74)

A greater sinner exists not (in this world) than he who wishes to increase the flesh of his body by eating meat, without first offering it to his departed manes. (75)

The merit of a non-eater of meat, as well as that of one who celebrates a horse-sacrifice, each year, for a hundred years, is equal. (76)

The merit, which one acquires by renouncing meat-diet, can not be acquired by living on holy fruits or flowers; even a forest-dwelling hermit fails to acquire that by living on *Nivâra* grains (77) The animal

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* According to the S'ruti, flesh is the product of the menstrual blood of the mother, the latter being always impure.—(Nanda)

whose meat I take in this world shall eat my flesh in the next. This is the etymology of the term *Mânsa* (meat) as given by the wise (78)

CHAPTER LII.

A STEALER of gold, owned by a Brâhmaṇa, and less than eigty *Ratis* in weight, shall make over a club to the king, confessing his own guilt. (1) Killed, or struck (by the king with that club) he shall be purified. (2) Or he shall do a *Mahâvrata* penance, for twelve years, (3) Like the man who appropriates a trust property (to his own use). (4) A stealer of paddy or wealth shall practise a *Prâjâpatyam* penance for a year. (5) He, who steals another's slave, whether male or female, or (takes wrongful possession) of a field, or of a tank, belonging to another, shall practise a *Châṇdrâyaṇa* penance. (6) He, who steals an article of small value, shall do a *Sântapanam* penance. (7) He, who has stolen articles of confectionary, solid food, drinks or cordials beds, cushions, fruits, edible roots (vegetable tubers), or fruits belonging to another, shall take the *Panchagavyam* composition. (8) He, who has stolen hays, wood, trees, dry food, treacle, leather, cloth or meat (belonging to another) shall fast for three days. (9) A stealer of gems, pearls, corals, copper, silver, iron, or Indian-bell-metal (white copper) shall live on particles of rice for twelve days. (10) He, who has stolen a cotton, silken, or woolen cloth, shall live on milk for three days. (11) He, who steals an animal with cloven or uncloven feet, shall fast for three days. (12) He, who has stolen a bird, or a scent, or a rope of thread, or an article made of

Bamboo (such as a winnow, etc.) shall fast for one day. (13)

A stealer shall any how make over the stolen good to its rightful owner, and then practise a penance for the expiation of the sin.* (14)

The man, who has stolen any article, by transgressing the injunctions of the moral codes, shall be bereft of that particular article in his next existence, in whatever caste he may be reborn. (15)

Inasmuch as the life, virtue and desire (of a man) are based on wealth, by all means one should refrain from destroying (robbing) other men's wealth. (16)

Of a thief and a destroyer of animal-life, a thief shall come to greater grief. (17)

CHAPTER LIII.

HAVING visited the bed of a forbidden woman, one, clad in a garment of bark, shall practise a *Prájápatyam* for a year, in the forest, in the manner of a *Mahá-Vrata*, penance. (1) Similarly, after having gone unto another man's wife. (2) Having had incest with a cow, one

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* The text has Dattvairápahritam *Dravyam dhanikasyápyupáyatah, Práyas'chittamtatah Kurydt Kalmashasyápanutteya*— which implies the sense that the performance of an expiatory penance by a thief is entirely contingent upon his any how restoring the stolen article to its rightful owner, which is primarily obligatory. By any means he must first restore the stolen thing to its owner, failing which he is not even competent to do the penance of atonement. The loss of the owner must be first made good, and then, and then only the thief can seek absolution. Jolly has translated it as "though a thief may have restored to the owner the stolen property, he must still perform a penance."

shall practise a *Govrata* penance. (3 For holding sexual intercourse with a man, for unnatural crimes with a woman, for practising self-abuse, for holding sexual intercourse in water, by day, or in a bullock-cart, a man shall bathe with all his clothes on. (4) By holding sexual intercourse with a Chandala woman, one becomes equal with her in caste. (5) For holding intercourse (unwares) with her one shall practise two *Chándráyaṇas*. (6) A single *Prájápatyam* for holding sexual intercourse with a beast or with a prostitute. A woman, defiled only one time, shall practise the same penance as laid down in respect of a man going unto another man's wife. (7—8)

The sin, which a Bráhmaṇa committs by going unto an adultress who has forsaken her husband (*Vrishali*),* for one night, he can only extinguish by living on alms and constantly repeating the *Gáyatri* for three years. (9)

CHAPTER LIV.

If a man associates with a sinner, he must do the same penance as the sinner himself (1) A Bráhmana

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* The term *Vrishali* may either mean a Sudra woman, or woman in her menses, or a barren woman, or an unmarried girl of twelve years of age, or an unmarried girl remaining in her father's house in whom menstruation has commenced, or a mother of a still-born child, or a faithless wife. The guilt contemplated in the text is committed by holding sexual intercourse with an adultress as Yama, after discussing the different meanings of *Vrishali*, has very explicitlylaid down (*Vide* Yama Samhita Chapter I. V. 27). Jolly has translated *Vrishali* as a *Chandala* woman, which is incorrect.

She, who deserts her own faithful husband and commits adultery with another is called a *Vrishali*. *Vrishali* is not a Sudra woman Yama Samhita Chapter I, 27.

who has drink water from a well in which a five-toed animal has perished, or which has been extremely defiled, shall fast for three days. (2) A Kshatriya shall fast for two days. (3) A Vais'ya for one day only. (4) (And) a Sudra shall take his meal in the night* (under the circumstances. (5) All of them (except the S'udra) must take *Panchagavyam* at the close of the penance. (6) If a S'udra drinks *Panchagavyam*, and if a Brâhmaṇa drinks wine, both of them will go to the great howling hell (*Mahâ-rauravam*). (7) A husband, farling to visit his undiseased wife during her menstrual period,† excepting the days of Parva, shall fast for three nights. (8) A false witness shall do the penance of a Brahmanicide (9). He, who, after defecation or urination, has failed to wash the orifices of the organs (concerned) with water, shall bathe with all his clothes on, and perform a *Mahâ-Vyâhriti Homa*‡ (10) He, who has held sexual intercourse§ after sun-rise, shall bathe with all his clothes on, and repeat the *Gâyatri* one hundred and eight times. (11) Having been bitten by dog, a jackal, a domestic pig, an ass, an ape, a crow, or a public prostitute, one shall approach a current stream of water and practise sixteen *Prâṇâyâmas*. (12)

* The text has *Naktam*, which means a *Nakta-Vratam*, or taking a meal in the night. Jolly has translated it as "fast for a night."

† The *Ritukâla* or menstrual period during which sexual intercourse with a wife is recommended lasts for twelve days from after the fourth day of the monthly flow.

‡ According to Nanda Pandit the particle "cha" implies that he shall also touch a cow. Jolly has translated *Anudaka* as without water being near.

§ The text has Nirmukta which means who has spent himself. Jolly has translated the term as "surprised asleep," which may be equally correct.

He, who has neglected (deserted) his Vedas and sacred fire, shall thrice bathe, and sleep on the bare floor, and take a single meal obtâined by begging, each day, for a year. (13)

For setting one's self up by false statements, and for falsely accusing or abusing one's Guru, he must live on milk, for a month. (14) An athiest, a man who lives the life of an athiest,* an ungrateful person, a trader who uses false weights, or one who deprives the livelihood of a Bráhmaṇa, shall live on alms for a a year. (15) An unmarried elder brother whose younger brother is married, a younger brother who gets himself married before his elder, an unmarried elder sister whose younger sister is married, the relative who gives such a girl in marriage, and the priest who officiates at the ceremony, shall perform the *Chândrâyaṇa* penance. (16) He, who sells living creatures, land, religious merit and *Soma*, must perform the *Tapta Krichchha*. (17) He, who sells, ginger, cereals, scents, flowers, vegetable roots, leather, ratan, beans, skeletal bones, hair, ashes, husks, skulls, milk, sesame-cakes; sesame, or oil, shall practise a *Prâjâpatyam*. (18) He, who sells S'leshmâtaka fruits, shellac, wax, shells, tin, mother of pearls, lead, steel, Audumvara, and articles made of rhinoceros-horns, shall practise a *Chândrayaṇa* penance. (19) He, who sells red-clothes, cochineal tint, gems, scents, treacle, sweet juice or wool, shall fast for three days. (20) He, who sells meat, salt, shellac, or milk, shall practise a *Chândrâyaṇa*. (21) He should be re-initiated with the thread. (22) For riding an ass

* Several editions read *Vâhyâh*, which means lowcaste people who live outside the precincts of a town or village. Jolly has adopted this reading.

or a camel, or for bathing, sleeping, or eating naked one shall practise three *Prâṇâyâmas*. (23)

A recipient of improper gifts, or of gifts from unworthy persons, is purified by repeating, three thousand times, in an intent spirit, the *Gâyatri Mantra*, by living in a cow-pasture for a month, and by subsisting on milk for three days. (24)

He who has officiated as a priest at the sacrifice of one who is not fit to be so served, he who has performed the funeral rite for a stranger, he who has practised a magic of destruction, and he who has celebrated an Ahina* sacrifice, shall regain his purity by practising three *Krichchha* penances. (25)

Those whose rites of *Sâvitri* initiation have not been performed at proper times (*Vrâtyas*) shall be caused to practise three *Krichchha* penances, and shall be again duly initiated with the thread. (26)

The same penance should be done by twice-born ones, seeking to atone for having done improper acts and for having neglected the duties of Bráhmanism. (27)

Brâhmaṇas, who have earned money by condemnable means, shall regain their purity by renouncing that money, as well as by doing penances and repeating the sacred Mantras. (28)

For omitting to perform acts, performances of which are enjoined as daily obligatory by the Vedas, as well

* An *Ahina* sacrifice, according to Nanda Pandit, is one connected with repeated drinking of Soma-Juice and lasting from two to twelve days. Medhâtithi in his commentary on the *Manu Samhitá* (Chapter XI 198) describes it as a sacrifice extending over two days or more. Kulluk *(ibid)* states that it lasts for three days or more and is alleged in the Vedas to cause impurity.

as for breaking the vow of *Snátaka*, fasting is the only atonement. (29)

For aiming, or raising a stick against a Bráhmaṇa, a *Krichchha* penance must be performed; for striking him, an *Ati-Krichchha* penance; for fetching blood on his person, a *Krichchhâti Krichchha* penance. (30)

Let the virtuous have no dealings with the unexpiated sinners who have not practised the proper penances of atonement, nor speak lightly of them after they have performed such penances. (31)

A virtuous person shall never associate with a killer of an infant, of a woman, or of a person taken under protection, nor with an ungrateful wretch, even after they have performed proper penances for their guilt. (32)

Infants under sixteen years of age, old men of eighty years, women, and sick folks shall do only half of the penance enjoined to be performed for the crime they are guilty of. (33)

For the expiation of crimes not herein specially provided for, expiatory penances should be laid down in consideration of the age of the penitent and the nature of the crime he is guilty of. (34)

CHAPTER LV.

NOW about the expiatory penances for crimes committed in secret. (1) A killer of a Bráhmaṇa shall take an ablution in a current stream of water, and practise sixteen *Prâṇâyâmas*, and live on a *Havishya* meal, once a day, for a month, whereby he will be purified. (2) At the close of the penance he shall make the gift of a

milch cow (3) A drinker of spirituous liquors is purified by practising the vow of *Aghamarshanam*. (4) A gold-stealer is purified by ten thousand times muttering the *Gáyatri*. (5) One who has defiled the bed of his preceptor will be purified by muttering the *Purusha Suktam* and performing a *Homa*, after having fasted for three days. (6)

As a horse-sacrifice, the king of sacrifices, removes all sin, so *Aghamarshanam Suktam* extinguishes all sin. (7)

Let a twice-born one practise *Práṇáyáma* for the extinction of all sin; all the sins of a twice-born one is consumed by the (fire of) *Práṇáyáma*. (8)

With his breath-wind held in suspense let a twice-born one thrice recite the *Gáyatri* with the *Vyákriti*, *Praṇava* and *Gáyatri S'iras* (*mantras*), this is called *Pràṇàyàma*. (9)

The lord of created beings (*(Prajápati)* milched "A," "U," and "Ma," the component letters of the *Praṇava (Om)* and the "*Bhu*," "*Bhuva*" and "*Sva*," (the Vyáhritis) from the three *Vedas* as their essence. 10

Prajápati, the supreme lord of the universe, milched the three feet of the *Gáyatri* (running as) *Tat*, etc. from the three *Vedas*. (11)

By muttering this sound *(Om)* and the *Gáyatri* preceded by the *Vyáhritis*, at morning and evening, each day, one acquires the same religious merit which a Veda-knowing Bráhmaṇa acquires by reading the three Vedas. (12)

By muttering this trinity of *Mantras (Gáyatri, Praṇava* and *Vyáhriti*), for a thousand times, outside the village, a man is enabled to cast off all sin in the course of a month as a snake casts off its slough. (13)

A Brâhmaṇa, a Kshatriya and a Vaishya; bereft of this trinity of Mantras, and of their daily religious duties at the proper time, become condemnable in the society of the virtuous. (14)

The three great *Vyâhriti* Mantras, as well as the *Tripadà* (three-footed) *Gàyatri* preceded by the eternal *Praṇava* should be regarded as the mouth of (way of attaining) *Brahma*. (15)

He, who unremittingly mutters the *Gàyatri Mantra*, each day, for three years, becomes ethereal as the sky and light as the air* and attains the Supreme *Brahma*. (16)

The single-lettered *(Mantra, Om)* is the supreme *Brahma*; *Pràṇàyàma* is the greatest of all penitential austerities; nothing is greater than the *Sàvitri* (Mantra), truth-speaking is greater than the vow of reticence. 17)

All the Vedic rites of *Homa*, *Japa* etc., are perishable; eternal and undecaying is the *Praṇava*, the exponent of Brahma, the lord of beings. (18)

Japa-yajnas (sacrifices of mental repetitions of *Mantras*) are ten times greater than ritualistic sacrifices (*Vidhi Yajnas* such as *Darsha Paurnamâshi* etc.) mentioned in the Vedas: Low-mutterings of *Mantras* (Upángshu-Yapa) are a hundred times, and mental recitations of Mantras are a thousand times more meritorious than the *Vidhi-Yajnas*. (19)

The four Páka-Yajnas† which are so intimately con-

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* The text has *Váyu-Bhuta, Kha-Murtimán*. It means that the votary can go anywhere he pleases like the air and assume any shape or become bereft of all forms like the ether.

† The four Pâka-Yajnas, according to Nanda Pandit, are the offerings to gods, to all beings, to manes, and to men, together with the offering to Brahma.

connected with and included within the *Vidhi-Yajnas*, do not rank a sixteenth part of the *Japa-Yajnas* in respect of merit. (20)

Undoubtedly a Bráhmaṇa may obtain final emancipation by dint of this *Japa* alone, inasmuch as there is a dictum in the Veda that, "such a Bráhmaṇa, friendly to all, becomes merged in the supreme Brahma." (21)

CHAPTER LVI.

NOW then follow the purifying Mantras from all the Vedas. (1) By muttering which, or reciting which at a burnt oblation, twice-born ones are freed from all sin. (2) (They are the) *Aghamarshanam*. (3) *Devakritam*. (4) *Suddhavatya*. (5) *Taratsamandiyam*. (6) *Kushmândyah*. (7) *Pâvamâṇyah*. (8) *Durgâsâvitri*. (9)

Kulluk following *Devapala* in his commentary on the Kâthaka *Grihya S'utra* excludes the last (offering to Brahman) from the list of *Páka-yajnas*. Similarly we find, only four Pâka-Yajnas mentioned in the *Grihya S'utras* of Kausika, Parás'ara and Sânkhâyana. Pâka-Yajnas are mentioned in the text as opposed to *Vidhi-yajnas*, sacrifices prescribed by the Vedas, probably because the latter are offered in the triad of sacred fire, whereas the Pâka-Yajna in its narrower sense denotes the oblation offered in the domestic fire (Gârhapatyâgni.)

3 Rig-Veda, X. 190. 1.

4 Vâjasaneyi Samhitá, VIII. 13.

5 Rig-Veda, VIII. 84, 7—9.

6 Rig-Veda, IX. 58.

7 Vâjasaneyi Samhitá, XX. 14—16.
(Taittiriya A'ranyakam, X. 3—5.)

8 The term Pávamányah ordinarily denotes the ninth book of the Rig-Veda, but according to Nanda Pandit it has reference to Taittiriya Bráhmana, I. 4, 8.

9 Rig-Veda, I. 99, 1.

Atishangáh. (10) *Padastobhah.* (11) *Vyáhriti sámans.* (12) *Bhárundáni.* (13) *Chandra Sámans.* (14) *Purushavrata Sámans.* (15) *Avingam.* (16) *Bárhaspatyam.* (17) *Gosuktam.* (18) *Ashva-Suktam.* (19) *Chandra Sukta Sámans.* (20) *S'ata-Rudriyam.* (21) *Atharva-s'iras.* (22) The three *Suparnas.* (23) *Mahá-Vratam.* (24) *Náráyaniyam.* (25) and *Purusha-Suktam.* (26) The three *A'jyadohas,* the *Rathántaram,* the *Agni-Vratam,* the *Vámadeva* and the *Vrihat sáma.* These

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10 Sáma-Veda, II. 47—49.

11 Sáma-Veda, II. 578—580.

12 The Vyáhriti Samans, *i.e.*, *Bhuh, Bhuvah, Svah, Satyam* and *Purushah.*

13 Bhárundah is the name of certain Sâmans twenty-one in number which begin with the words yat te Krishna Sákuna (Rig-Veda, X. 16-6). The verse quoted by Nanda Pandit does not occur in the A'ranyagána as alleged by him, Jolly says that "the Sámans called *Ekavimsatyanugâna* are meant which are found in that work though they do not contain the verse referred to.

14 Sáma-Veda, I. 147.

15 A'ranyaka Samhitá, IV. 33, 34, in Goldschmidt's Edition, Rig-Veda, X. 90, 1, 4,—*Jolly.*

16 Sáma-Veda, II. 1187.

17 Sáma-Veda, I. 91.

18 Sáma-Veda, I. 122.

19 The same text as in the fore-going S'utrá.

20 Sáma-Veda, I. 350. Nanda infers from a passage of Váshishta (XXVIII. 12) that "Cha" refers to Sáma-Veda, II. 812, and I. 153.

21 Káthaka, XVII. 11—16.

22 The text begins with the words Brahmá Devánám prathamah Sambabhuva (Brahmá rose first among the gods).

23 Taittiriya A'ranyakam, X. 48—50.

24 Sáma-Veda, I. 91.

25 Taittiriya A'ranyaka, X. Passim.

26 Rig-Veda, X. 90, 1. The particle "Cha" refers to Rig-Veda, X. 71 and I. 90, 6—8.

Mantras, chanted (by them) tend to purify all creatures ; and their chanter is enabled to recollect the incidents of his past existences, if he so desires it. (27)

CHAPTER LVII.

Now the following should be avoided. (1) *Vis.* the *Vratyàs* (or twice-born ones not initiated with the thread at the proper time and within the proper age-limit) (2) The degraded. (3) Those whose fathers and mothers are impure. (4) The Food of all these persons must not be taken, nor gifts be accepted from them. (5) Cease to have any connection whatsoever with the gifts of persons from whom gifts may not be accepted. (6) The *Bràhma* energy of a Bráhmaṇa is extinguished by accepting gifts. (7) He, who accepts the gift of an article, of the mode of accepting which he is ignorant, is drowned with the giver in hell. (8) He, who, although worthy and capable of accepting a gift, refrains from receiving the same, goes to the region of givers (after death.) (9) One shall not refuse to accept the gifts of fuel, water, roots, fruit, refuge, meat, honey, beddings, cushion, chambers, flowers, milkcurd and edible plants when voluntarily offered (by their givers). (10)

A man, invited and pressed to take alms, may safely accept alms even from the miscreants. It carries the sanction of *Prajápati*. (11)

His manes do not eat for fifteen years the food offered by a man who refuses to accept such a gift, nor

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27 Sáma-Veda I. 67, Sáma-Veda, I. 233, Sáma-Veda, I. 27, Sáma-Veda, I. 169, Sáma-Veda, I. 234.

does fire convey the libations offered by him to the gods. (12)

For appeasing the hunger of one's *Gurus* and servants, as well as for the purpose of making offerings to one's gods and departed manes, one may accept a gift from any person whatsoever, but one must not satisfy one's self with that. (13)

Even for these purposes, one, capable of accepting the gifts of those kinds of article, must not accept them from unchaste women, from eunuchs, from the degraded or from one's own enemies. (14)

On the death of one's own parents, or in the event of one not residing in the same house with them even when they are alive, one, seeking one's own subsistance, shall take gifts only from the virtuous. (15)

One who ploughs the ground for half of the crop and gives the other half to the king or to the owner of the land *(Ardhika)*, a *Kula-mitra (lit.* a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, I am your slave—the food of these persons, even if they are Sudras, may be taken.* (16)

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* The castes mentioned in this Sutra are not properly S'udras but offspring of unions between parents of different castes. According to the Agnipuranam most of the Sankara Jâtis (mixed castes) or S'at S'udras are the offspring of unions between twice-born fathers and S'udra mothers. There we find that Nápitas (barbers) are the son of a Bráhmana father by a potter (Kumbhakâra) mother, herdsmen being, according to Parás'ara, the offspring of a Kshatriya by a S'udra damsel. Nanda considers that by the use of the particle "Cha" potters are also intended. A different interpretation of the text has been given in the Parás'ara Samhita, though Kulluk Bhatta and Mitâkshará have both dissented from that view.

CHAPTER LVIII.

Now the Householders have three kinds of property. (1) (*viz*) white, mottled and black (2) A religious (rite) done with the white property by a man in this life confers upon him divinity (in the next) (3) That, done with the mottled property, serves to impart him human existence (4) That, which is done with the black property, makes him reborn as a beast (5) Property acquired by all (castes) by plying their proper and respective works or professions is called white property. (6) Property acquired by a member of any superior caste by following the profession of the next inferior caste is called mottled property. (7) Property acquired by a member of superior caste by following the profession of castes, by two or more degrees lower than his own, is called black property. (8)

Property inherited by a right of succession, or obtained as presents of love or affection, or obtained with a wife (marriage-dowry) is white irrespective of castes. (9)

Property acquired as a bribe or hush money, as well as that acquired by selling articles which ought not to be sold, or as the price of a favour or good turn done to a man (*lit.* the price of a benefit) are called mottled (*S'avalam*) property. (10)

Property acquired by gambling, by theft, by robbery, by deceit, by manufacturing artificial gold, or by sycophancy (*lit.* blowing chowries unto a rich person) is called black wealth. (11)

The work done by a man with any of these kinds of property bears him the like fruit both in this world and the next. (12)

CHAPTER LIX.

LET the master of a house-hold perform the *Paka-yajnas** in his nuptial fire. (1) Both at morning and evening he shall perform the *Agni-hotra* sacrifice. (2) He shall make burnt offerings to the gods (failing to cast libations of clarified butter in the manner of an *Agni-hotra*). (3) Let him do the *Darsha-Paurṇa Mâshi* sacrifices on the days of the new and the full moon. (4) In each solstice let him offer the *Pashu bandha* (animal sacrifice). (5) In autumn and summer let him perform the *Agrayana* sacrifice, (6) or when the barley and paddy are found to ripe. (7) Persons with stores of paddy (food grain) enough to provide them for more than three years shall do the *Soma* sacrifice, once a year. (8—9). Short of money, a house-holder shall do a *Vais'vânara* sacrifice. (10) Food obtained from S'udras must not be used in a sacrifice. (11) Money obtained by begging for the celebration of a sacrifice should be all spent in its celebration. (12) Libations of clarified butter should be cast in the fire for the *Vishvedevas*, morning and evening. (13) Let him give alms to an ascetic (14) By giving alms to the reverential persons one acquires the merit of making the gift of a cow. (15) In the absence of an ascetic, the food (kept for him) should be given to a cow. (16) Or cast in the fire. (17) If there is food in the house, after the master has taken his meal, let not a beggar be turned away from the door. (18) Pestle and mortar, the grinding slab, the oven, the pitcher, and the broom—these are the five

* Nanda interprets it as *Vais'vadeva*, *S'ravanâkarman* and similar sacrifices. *Paka-yajnas* denote all those sacrifices which may be done in the household fire and do not require the kindling of the triad of sacred fires.

animal-killing places in a house-hold (*lit.* of the master of a house). (19) For the expiation of sins let him do a *Brahma* sacrifice, a *Deva* sacrifice, a *Bhuta* sacrifice, a *Pitri* sacrifice and a *Nara* sacrifice, each day. (20) Reading the Vedas is called *Brahma* sacrifice. (21) Burnt offerings to gods constitute a *Deva* sacrifice. (22) Oblations of food offered unto all creatures constitute a *Bhuta-yajna*. (23) Libations of water offered to one's manes constitute a *Pítri-yajno*. (24) Hospitality to all chance-comers in the house is called *Nri-yajna*. (25) He who does not offer food to the gods, to Atithis, to his manes, to his servants (dependants) and to his ownself does not live, but merely breathes. (26)

[The three orders of ascetics, *viz.*,] *Brahmachárins*, *Yatis* and *Bhikshus* derive their sustenance from the order of the house-hold, hence a house-holder must not dishonour them when they are arrived at his house. (27)

The Rishis, the manes, the gods, the creatures, and the Atithis all look to the house-hold for sustenance; hence, the order of house-holders is the best of all other orders of life. (28)

Following pursuits of virtue, wealth and desire, constant distribution of food, worship of the gods, honouring Bráhmaṇas, studying the Vedas and propitiating the manes are the duties, by duly discharging which, a house-holder comes by the status of Indra. (29)

CHAPTER LX.

RISING from his bed in the *muhurta* sacred to Brahman (forty-eight minutes before sun-rise) let him void excrements. (1) Facing the south by the night and

the north by the day and in the either twilight. (2) Not in a covered ground. (3) Nor on a ploughed field (4) Nor in the shade of a sacrificial tree. (5) Not on the field of an alkaline soil. (6) Nor on grassy ground. (7) Nor on grounds in which lives any animal. (8) Not in a hole. (9) Nor on an ant-hill. (10) Not on a path. (11) Nor on a high road. (12) Not on another man's excrements. (13) Nor in a garden. (14) Nor close to a garden or tank. (15) Nor on charcoals. (16) Nor on ashes. (17) Nor on cow-dung. (18) Nor in a pasturage. (19) Nor in the sky. (20) Nor in water. (21) Not facing the sun, the moon, the fire, or the wind, or a Guru, or a woman or a Brâhmana. (22) Nor without covering the head (23) Having rubbed the anus with earth or brick (dust) and caught hold of his urinary organ with his hand, he shall rise and then cleanse himself with earth and water, enough to remove the smell and moisture* (24) The orifice of the urethra should be rubbed once with earth; the anus, twice; the left hand, ten times; the palms of two hands, seven times · and the two feet, three times. (25) This is the purification for house-holders; twice as much purification should there be for Brahmachârins, thrice as much for forest-dwelling hermits, and four times as much for Yatis (the fourth order of ascetics.

CHAPTER LXI

Do not use a tooth-cleanser of Palasha-twig. (1) Nor one of a Shleshmântaka, Arishta, Vibbhitaka, Dhava

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* According to Raghunandana this rule holds good in respect of uninitiated house-holders.

or Dhanvana tree. (2) Nor that of a Vandhuka Nirgundi, Shigru, Tilva or Tinduka tree. (3) Nor that of a Kovidâra, Shami, Pilu, Pippali, Ingudi or Guggula tree. (4) Nor that of a Pârihhadra, Amrika, Mochaka, Shâlmali or Shana tree. (5) Nor a (twig) of sweet taste. (6) Nor one of an acid flavour. (7) Nor that, half of which is dry. (8) Nor one borrowed with holes (9) Nor one having a putrid smell. (10) Nor one that is shiny. (11) [One should not use a tooth-twig] facing the south or the west. (12) One should use (lit eat) a tooth-twig facing the north or the east. (13) A twig of a Vata, Asana, Arka, Khadira, Karanja, Vadara, Sarja, Nimva, Arimoda, Apâmarga, Mâlati, Kukubha, or Vilva should be used. (14) One that has an astringent bitter and pungent taste. (15)

Each morning, one shall silently use a tooth-twig to the length of twelve fingers inclusive of the brush-like part at its end, and having a girth equal to that of the top of a small finger. (16

Then having taken (used) and washed that with water, he shall deposit it in a clean place; one shall not use a tooth-twig* on the day of the new moon. (17)

CHAPTER LXII.

NOW at the root of the first phalange of his small finger lies the *Prâjâpatyam tirtham* (place sacred to *Prajâpati*) of a twice-born one, the *Brâhma tirtham* (place sacred to Brahmâ) at the root of his thumb. (1—2)

* *Danta Kâshta*—The twig of a tree bitten into the shape of a brush and used for the purposes of a tooth brush.

The *Daivam tirtham* (places sacred to the Gods) at the tips of his fingers. (3) And the *Pitri tirtham* (place sacred to the manes) at the root of his second finger. (4) With his hand placed inside his thigh, and seated at a pure spot, in a happy mood of mind, and then thinking of no other object, and with his face directed towards the north or the east, he shall rinse his mouth with water that is neither hot nor boiled, bereft of froths, not brought by any S'udra, nor with one hand, and free from alkali. (5) He shall thrice rinse his mouth with the *Brahma tirtham* described above. (6) Twice rub his lips. (7) And touch his heart and head and the ducts of his organs (ears, eyes and nose) with the water. (8)

Brâhmaṇas, Kshatriyas, and Vais'yas are purified by sipping water, enough to respectively reach dówn to their hearts, throats and palates; women and S'udras are purified by sipping water enough to moisten their lips.* (9)

CHAPTER LXIII.

FOR the wherewithal to perform religious sacrifices a Brâhmaṇa shall resort to the king. (1) Do not travel alone on the road. (2) Nor in the company of the wicked. (3) Nor with the S'udras. (4) Nor with one's enemies. (5) Nor in the too early morning. (6) Nor late in the evening. (7) Nor during either twilight. (8) Nor at noon. (9) Nor by the side of water. (10)

* According to Mitâksharâ women and S'udras are purified by sipping water enough to moisten their palates.

Nor too hastily. (11) Nor by the night. (12) Nor carried by vicious, diseased or tired beasts of conveyance. (13) Nor by an animal having a less limb. (14) Nor by wild animals, (15) nor by cows (bullocks), (16) nor boisterous beasts. (17) Before giving barley and water to the beasts of conveyance, let him not appease his own thirst and hunger. (18) Do not lie at the crossing of roads, (19) nor under a tree in the night, (20) nor in a deserted or solitary chamber, (21) nor on grass, (22) nor in the room where beasts are penned, (23) nor on hair, husks, skulls, skeletal bones, ashes, or charcoals, (24) nor on *Kârpâsa* seeds. (25) Let a man circum-ambulate a meeting of roads, (26) a divine image, (27) a known Vanaspati, (28) fire, Bráhmaṇas, prostitutes, a water-filled pitcher, a mirror, an umbrella, a flag, or a banner, a Vilva tree, Vardhamâna tree, a Nandâvarta (a particular kind of royal palace). (29)

As well as a palmyara-fan, a chowrie, a horse, an elephant, a goat; a cow, milk-curd, milk, honey, white mustard seeds, a lyre, sandal paste, arm, moist cow-dung, fruit, flower, moist potherbs, Gorochanâ (pigment obtained from ox-bile) and sprouts of Durva grass. (31) Similarly, (he shall circum-ambulate) a turban, ornaments, gems, gold, silver, cloth, carts and meat. (32) Seeing earth kept in an ewer and containing all kinds of cereals, an animal tied to a tether, an unmarried girl and fish he shall start on his journey. (33) Having seen an insane, intoxicated or deformed person he shall turn back in his journey (34) As well as those who have purged, vomited or shaved their head and dwarfs, and persons, wearing dirty clothes or clotted hairs. (35) Similarly, having seen persons clad in Kashâya (yellow-tinged) or dirty clothes as well as Kapilas, [barren women, eunuchs, haunch-backed,

persons one shall refrain from starting on a journey (36) Similarly (having seen) oil, treacle, dry cow dung, fuel, weeds, Palasha leaves, ashes, charcoals. (37) Likewise having seen salt, eunuchs, urine, impotent persons, cotton thread, and persons with dishevelled hair or feet bound in chains. (38) The sight of a lyre, of a sandal-paste, of moist pot-herbs, of a turban, of an ornament, and of an unmarried virgin is recommended. Never assail the shadow of a divine image, of a Brahmana, of a Guru, of a twany-coloured person or of an initiated person with your feet. Never touch with your feet spittings, vomitings, blood, urine, ordure, or bathing of another. (41) Never leap over the tether of a calf. (42) Do not run while it rains. (43) He must not cross a river without need. (44) Nor without first having offered libations of water unto the gods and his manes. (45) Nor swim across a river with his arms. (46) Nor in a leaky boat. (47) He must not stand on the border of a swampy ground* (48) He must not look into a well (49) Nor leap over it.†

He must make way for an aged man, for one carrying a load, for a king, for a *Snâtaka*,‡ for a sick person,

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* The text has *Nachchha kulamadhitishet*: Nachchha Kulam means the edge or border of a swampy place or a watery ground. Jolly has translated it as on the bank of a river.

† The text has *Na Kupam Langhayet* which Jolly translated he cross it (pool) by swimming through it or in any other way. The sense of the Sutra implying the prohibition of leaping over a well (Kupa) is obvious.

‡ Nanda quoting the *Grihya sutras* mentions three kinds of *Snatakas* viz (1) *Vidyâ Snataka* (those who bathe after having studied the Vedas) *Vrata Snatakas* (those who bathe after performing any Vratas) and *UbhayaSnatakas* (those who bathe after having studied the Vedas and completed the blessed vows of student).

for a woman, for a bridegroom, and for a carter*. All of these persons (meeting together) must make way for a king; and even a king must make way for (lit honour) a *Snátaka*. (51)

CHAPTER LXIV.

He must not bathe in another man's pool. (1) In the absence of a pool of his own let him first lift five handfuls of earth from (another man's pool) and bathe therein. (2) He must not bathe while suffering from indigestion (3) Nor while feeling ill or indisposed (4) Nor naked.† (5) Nor at night. (6) Except on the occasion of a lunar eclipse. (7) Nor during either twilight. (8) Let a morning-bather bathe when the east is lighted up with the red glow of early dawn. (9) Let him not shake his head after bathing inorder to shake off the water from his hair. (10)

He must not brush off the water with his hands, or wipe it off with the wet cloth, after bathing. (11) Nor touch any oleaginous substance.* (12) Nor put on an unwashed cloth which he had previously worn. (13) Let

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* The text has *Chakri*. Jolly has translated it as one riding in a carriage.

† According to Bhrigu and Gobhila, it includes besides one who is wholely undressed one without his upper garment, one who has dirty clothes on, one clad in lower garments of silk only, one who wears a greater number of clothes or double clothing, or one who wears a piece of cloth only on the pudenda.

* Raghunandana, the founder of the Bengal school of Smritis; reads the Sutra as *Natailamvá Samspris'et*. (He must not touch oil.

him tie a turban round his head and put on a pair of clean, washed cloths (upper and lower sheets) after bathing. (14) And not speak with a member of any Mlechchha or low caste. (15) He must bathe in a fountain, or in a natural reservoir of water, or in a tank. (16) Stagnant water is holier than water lifted up (from a pool or well.) Fountain-water is holier (more purifying) than stagnant water. River-water is holier than fountain-water, the water collected by Vasishtha or any other holy sage is holier than river-water, and Ganges-water is the holiest of them all. (17) Then having removed the dirt of his body with earth and water, he shall plunge into the water and invite (invoke) the Tirthas (holy pools) therein by reciting the three Richs commencing with *Apohishtâ*, etc.,* or the four Richs commencing with *Hiranya varna*,† or the one running as *Idam Apah*‡ *Pravahata Iti*. (18) After that, immersed in water, he shall thrice recite the *Aghamarshanam Suktam*. (19) Or the *mantra* running as *Tad vishnoh Paramam-Padam*.§ (20) Or the *Drupada Gâyatri*.‖ (21) Or the *Anuvâk* running as *Yunjati Manah*.¶ (22) Or the *Purusha Suktam*. (23)

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* *Apohishta Mayo bhuva*—Rig Veda X 9. 1-3. Ye waters are etc.

† Taittiriya Samhitâ V. 6, 1, 1-2. The golden coloured waters etc.

‡ Carry away all that, ye waters. Rigveda: I. 23. 22

§ Rigveda I. 22. 20. That most exalted step of Vishnu, etc.

‖ Drupadâdiva mumuchâna, etc., like one released from a stake (Drupada) Atharva Veda. VI. 81. etc., Cf. Vâjasaneya Samhita XX. 20. and Taittereya Brahmana II, 4. 4. 9; 6. 6. 3.

¶ Rigveda. V. 81. They get their minds devoted. etc.

After having bathed, and with the wet clothes on, let, him offer libations of water unto the gods and manes,* while standing in water. (24) If he has changed his cloth (put on a dry cloth), (let him perform the *Tarpaṇam*) after having ascended the steps of the landing place.† (25) He must not squeeze his (wet) bathing garment before offering libations of water to the gods and manes. (26) Having bathed and sipped water, let him do the rite of *A'chamanan* in the orthodox way. (27) Let him offer a handful of flowers to the *Purusha* (supreme self or subjectivity) by reciting each verse of the *Purusha Suktam*. (28) (And) Handfuls of water after that. (29) First he must do the *Deva Tarpanam* (offer libations of water to the Gods) with the tips of his fingers known as the *Daiva-tirtham*. (30) After that the *Pitri-tarpanam* with the *Pitri tirtham*. (31) In these rites he must offer libations of water to the departed ones of his own family at the outset.. (32) After that, to his agnates (Vandhus) ahd relations. (33) After that to his friends. (34) Thus one shall do the rite of bathing each day. (35) Having bathed he must mutter as many of the sacred *Mantras* as he will be capable of muttering. (36) He must unfailingly mutter the *Sávitri mantra* in special. (37). (And) the *Purusha Suktam*. (38) There is nothing more sublime than these two (*Sâvitri* and *Purusha*

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* the text has Deva-Pitri *tarpanam*. Joly has trnnslated it as feed the Gods and manes. '*Tarpanam*, although it literally means propitiation, consists in offering libations of water (containing sesame under certain circumstances) to the Gods and manes, as is known to all Brâhmanas and followers of Brahmanism.

† The text has *Trithamuttiryaya*. Tirtha means a stepping stone, a landing place. Jolly has translated it as "after having crossed the bathing place (and reached the bank") which may be anything else than the true import of the Sutra.

Suktam). (39) By bathing only a man bocomes compe tent to do the *Daiva* and *Pitri* sacrifices, to mutter the sacred Mantras and to make gifts as laid down (in the *Smriti*). (40)

Darkness of complexion, misfortune, bad dreams and anxiety (lit oppressive thoughts) of a man are removed after he has bathed in water. This is the conclusion. (41)

He, who bathes, every day, suffers not the pangs in the mansion of death. Even a miscreant is purified by daily baths. (42)

CHAPTER. LXV.

THEN after having bathed and properly washed his hands and feet and duly sipped water, a man must worship the God Vâsudeva, who is without origin or death, either in an image, or in a consecrated pitcher of water. (1) Life should be imparted to the image by reciting the Mantra running as May Ashvinas (the twin physicians of the Gods) give life to thee, etc. He shall invoke the (presence of the) deity (in the image, etc.,) by reciting the *Anuvâk*, "may the mind be ready," etc.,[1] and thereafter make obeisance to the God (by lying on) his knees, elbows and head. (2)

He shall make the *Arghya* offering (to the deity) by reciting the three *Richas*, running as O ye waters, etc.; (3) The water for washing its feet, by reciting the four *Richas*, running as O ye golden coloured waters, etc. (4) He shall sip water by reciting the Mantra, O ye excellent

waters that extinguish all sin, etc.* (5) He shall offer the water for bathing by reciting the Rich, Carry, O ye waters etc. (6) With the one running as proud "of chariot horse, bull and hero" etc., the unguents and ornaments.† (7) With the one beginning with 'A youth, splendidly arrayed etc., a garmant.‡ (8) With the Mantra beginning with "Blooming" etc., a flower§ (9). With the one beginning with "Thou art the destroyer of incense-stick," a burning incense-stick.|| (10) With the one beginning as thout are the light, the life (S'ukra) a lighted lamp.¶ (11) With the one beginning as "I praise *Dadhikrâvan*, a cup of honey (*Madhu-parka*).** (12) With the one beginning as *Hiranya-garbha*, etc., the offerings of edibles *(Navidyu)*.†† (13)

Let him offer chowries, fans, mirrors, umbrellas, drinking water and cushions to the divinity by reciting the *Sâvitri Mantra.* (14)

He, who wishes to obtain eternal status, must recite the *Purusha Suktam* after having thus worshipped *(Vishnu)* and let him cast libations of clarified butter in the fire by reciting the same *Suktam.* (15)

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* Atharva Veda I. 6. 4.; XIX. 2. 2. Taitteriya Aranyaka VI. 4. 1. Nanda states that it is *Katha-S'âkhiya.*

† According to Nanda this mantra also belongs to the *Katha* school, Jolly says he has not found it in the manuscript of *Katha.* It occurs in the *Taittiriya Brahmana* II 7. 7. 2. and the above translation is according to Sâyan's commentary on the work

‡. Rigveda. III. 8. 4.

§. Taittiriya Samhitâ. IV. 2. 5.

Atharva Veda. VIII. 7. 27.

|| Vajasaneya Samhitâ I. 8. (cf. Mahidhara's commentary)

|| Vajasayana Samhita XXII. I.

** Rigveda. IV. 39. 6.

†† Rigveda X 121. 1-8.

CHAPTER LXVI.

ONE must not do the *Daiva* or *Pitri* rites with water collected at night. (1) He shall not offer an unguent to the deity which is bereft of Sandal-paste, musk, agolochum, Devadaru-wood, camphor, saffron, and nutmeg. (2) He shall not offer an Indigo-dyed cloth. (3) Nor an ornament made of artificial gold or imitation jem. '(4) Nor a strong-smelling flower. (5) Nor a scentless one. (6) Nor one of a thorny tree or plant. (7) The white and sweet-scented flowers of thorny (trees or plants) may be given (to the deity). (8) Saffron and (red) lilies, although red coloured, may be offered. (9) Any product of animal body must not be used in substitution for a burning incense-stick. (10) Any oleaginous substance except oil and clarified butter must not be used for the purposes of a lamp. (11) The *Naividya* offering must not contain any forbidden article of fare. (12) The milk of a she-goat or of a she-buffalo, although otherwise not forbidden to be taken, must not be given (in the *Naividya*. (13) Likewise the flesh of a boar or of any five toed animal. (14) Self-controlled, pure, with calm of mind, and free from hurry or anger, let him offer all offerings to the divinity with all his thoughts intent thereon. (15)

CHAPTER LXVII.

THEN having swept the place all round the (cooking) fire, and sprinkled water over it, and spread the *Kusha* grass all round and sprinkled water over them, let him take the uppor-most part of all dishes and then offer (to the

following divinities) in the fire. (1) (*viz.*, To Vâsudeva (to the all-pervading one), to Sankarshana (to the supreme and universal attraction), to Praayumna (the extremely effulgent being), to Aniruddha (the unrestrained spirit,) to Purusha (the sujectivity), to Satya (truth), to Achyuta (the undecaying one), to Vasudeva (the all-embracing effulgence. (2) To Agni, to Soma, to Mitra, to Varuṇa, to Indra and Agni, to Vishvedevas, to Prájá-pati, to Anumati, to Dhanvantari, to Vástupati, and to the Svisti-Krit, Agni. (3) After that, he shall make offerings with what is left in the dishes. (4) Aftei that, with cooked-rice (*lit.* edibles) and accessary edibles (*Upabhakshyas*). (5)* To the north-east corner of the fire. (6) He shall make offerings to the presiding deities of bricks addressing them by their names such as to thee whose name is Amvá, to thee whose name is Dullá, to thee whose name is Nitatni, and to thee whose name is Chupaniká, to thee all. (7)

He shall invoke, circumambulate and make Vali offerings to Nandini, Subhagâ, Sumangali, and Bhadrakâli, to the south-corner of the fire. (8) To Dhruva, to Shree, to Hiranyakeshi, and to thê Vanaspâtis on the supporting pole (main prop) of the room. (9) To Dharma (virtue), to Adharma (vice) and to Death at the threshold of the room. (10) To Varuṇa in the water-pitcher (*lit.* receptacle) (18) To Vishnu in the pestle and mortar. (12) To the Maruts in the grinding slab (13) To Vais'ravana, to Raja and to the ghosts over the terrace. (14) To Indra and his attendants

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* Certain Editions read *Târkshopatârkshâbhyâm* (to Tarksha and Uptarksha). Jolly has adopted this reading in his translation of thė "Institutes of Vishnu." The Bhatapalli Manuscripts read the text as *Bakshopabhakshâbhyâm*, which we have adopted.

in the fore part of the fre. (15) To Yama and his attendants in its southern half. (16) To Varuna and his attendants in its back half. (17) To Soma and his attendants in its northern half. (18) To Brahma and his attendants in its centre (19) Let him make Vali offerings to the firmament (Akasa) in the upward direction (20) To the spirits that stir abroad by day on the floor.)21) To the spirits that roam about in the night, at night. (22) Upon blades of Kus'a grass, with their blades turned towards the south, he shall offer *Pindas* (rice-balls) to his father, grandfather, great grandfather, mother, father's mother, and father's grandmother, mentioning their names, and Gotras (and appending the term Svadhâ thereto.) (23) He shall give ungnents, flowers, burning incense sticks and *Naividya* (edible) offerings to the *Pindas*. (24) (And) utter benedictory Mantras after having placed a water-filled pitcher. (25) He shall offer *Vali* offerings to dogs, cows and *Svapachas* (the degraded) on the bare ground. (26) He shall give alms (to the poor). (27)* Great merit is obtained by harbouring *Atithis* (practising hospatality). (28) With the utmost care he shall attend to an *Atithi* arrived (at his house) in the evening. (99) Nor harbour a hungry (unfed) *Atithi* under his roof. (30)

As the Brâhmana is the lord of all the social orders, as the husband of the wife, so the *Atithi* is the lord of the house-holder. (31) Worship of (hospitality to) the *Atithis* leads to heaven. (32)

An *Atithi*, who returns disappointed from the house

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* According to Nanda Pandit the particle ".Ccha" implies that he shall feed the Brahmanas as well.

of a house-holder, takes away his religious merit and gives him his own sin in return. (33)

A Bráhmaṇa, who stays for a single day (at one's house) is called an *Atithi*; he is called an *Atithi* from the fact of the uncertainty of his stay (*sthiti*). (34)

A Brahmana, who lives in the same village, or a Bráhmaṇa who lives on his wits (*Sângatika*), happening to arrive at the house of a man where he lives with his fire and wife, shall not be regarded as an *Atithi* (in that house.) (35)

If a Kshatriya chance to arrive at one's (Brâhmaṇa's) house in the guise of an *Atithi*, one shall treat him to a sumptuous repast after feeding the Bráhmaṇas. (36)

Even if Vais 'yas, S'udras, and one's dependants chance to come to one's house as *Atithis* (chance-guests), one shall feed than in the company of his servants, showing them marks of utmost grace or kindness. (37)

If his other friends chance to come to his house, let a house-holder feed them sumptuously with cooked-food to the best of his ability in the company of his wife. (38)

A newly married daughter-in-law, an unmarried daughter, a sick female inmate of the house, an *enciente*, all these a house-holder may feed without impugnity before feeding an *Atithi*. (39)

The imprudent one, who eats himself before feeding these persons, does not know at the time of eating that his body is being eaten by dogs and vultures. (40)

After first having fed the Brâhmaṇas and his own servants and dependants, let a house-holder and his wife take their meals after them all. (41)

After first having worshipped (offered cooked rice)

to the gods, manes, men, servants and house-hold gods, let a house-holder afterwards take his meal. (42)

He, who cooks (food) for his own exclusive use, eats sin the residue of the food (rice) cooked for the purposes of a sacrifice is called the true food by the wise. (43)

Neither by studying the Vedas nor by performing the *Agni-Hotra* sacrifice, neither by penitential austerities nor by celebrating religious sacrifices, does a house-holder attain that elevated region (status) which he does by worshipping the *Atithis*. (44)

Morning and evening, let him respectfully give to an *Atithi* a cushion, water for washing his feet, and food to the best of his means. (45)

Shelter, a bed, unguent for feet, and a lamp—by giving each one of these to an *Atithi*, (a house-holder) acquires the merit of gifting a cow. (46)

CHAPTER LXVIII.

LET him not eat during a solar or a lunar eclipse. (1) Let him bathe after the expiry of the eclipse and take his meal. (2) If the sun or the moon sets without coming out of the shadow, let him bathe the next day after seeing the sun relieved. (3) Let him not eat after having seen a king, a cow, or a Bráhmaṇa in distress. (4—6) An *Agni-Hotra* sacrificer in a foreign country shall eat when he shall consider that his (proxy at home) has done the *Vais'vadeva* sacrifice. (7) On the occasion of a Parva, when he shall think that rites, ought to be done on the Parva, have been performed at home. (8) One shall not eat during indigestion. (9) Nor at midnight. (10) Nor at mid-day. (11) Nor

during either twilight. (12) Nor in wet clothes. (13) Nor in a single cloth. (14) Nor naked. (15) Nor while standing in water. (16) Nor while sitting on haunches. (17) Nor seated on a broken seat. (18) Nor in bed. (19) Nor in a severed dish. (20) Nor holding it on lap. (21) Nor (placing it) on the bare ground. (22) Nor holding it in the palms of hands. (23) Nor that to which salt is to be subsequently added. (24) Let not a man reprimand an infant (seated in the same row with him at a meal.) (25) Nor eat a sweet article (confect) alone. (26) Nor that whose butter or cream has been skimmed off. (27) Nor fried barley-grains by day. (28) Nor those containing sesame by night. (29) Nor curd and fried barley-powder by day (30) Nor the leaves of Kovidâra, Vata, Pippala and Shana. (31) Nor before having made a gift. (32) Nor before having offered a burnt oblation. (33) Nor in wet feet. (34) Nor in wet feet and mouth. (35) Let not man take clarified butter which has been previously partaken of by another. (36) Nor gaze at the sun, moon and stars without washing his mouth after eating. (37) Nor touch his head without washing his mouth after eating. (38) Nor recite the Vedas without washing his mouth after eating. (39) Let him eat with his face turned towards the east. (40) Or to the south. (41) After having commended the food (42) In an easy state of mind, wearing a garland of flowers, and smeared with scented unguents (such as sandal-paste, etc.) (43) Nor the entire food. (44) Excepting curd, honey, clarified butter, fried barley-powder meat and Modakas. (45)

Let him not eat in the company of his wife, nor in air, nor while seated on a raised seat. Let not one eat in the presence of many, nor many while a single person is looking at the meal. (46)

[Let him never eat] in a solitary (deserted) chamber, in a fire-chamber or in a divine chamber; never drink water with blended palms of hands, and avoid over repletion. (47)

Let not a man take his meal at the third watch of the day, nor eat that which is unwholesome, nor in the early morning or early evening, nor at night, if over repleted in the day. (48)

Let him not eat that which has a repulsive sight; nor in a lying posture, or with his foot resting on a stool, nor while seated on his haunches, or clasping his knes, or with a cloth tied round his knees (*Avasakthikam*.) (49)

CHAPTER LXIX.

LET not a man visit his wife on the eighth, fourteenth, or fifteenth day of the moon's wane or increase. (1) Nor after having eaten a *S'raddha* repast (2). Nor having performed a *S'râddha* ceremony (3) Nor after having been invited at a *S'râddha* ceremony. (4) Nor after having performed a *Kàmya* ablution or *Homa*, nor while observing a vow (5) Nor while fasting, or just after eating on the day of initiation) (6). Nor at a cremation ground, in a deserted room, or in a divine temple. (7) Nor under a tree. (8) Nor by the day. (9) Nor during either twilight (10) Nor a dirty woman. (11) Nor in a dirty state of body. (12). Nor a woman who has not used an unguent. (13) Nor without himself using any unguent. (14) Nor a diseased woman (15) Nor when he is diseased himself. (16) He shall not go unto a woman who has a limb in less or excess, or one who is older than him in years, or a woman

standing in the interdicted sexual relation to him (*Guru patni*), if he wishes to acquire health and longevity. (16)

CHAPTER LXX.

LET not a man sleep in wet feet. (1) Nor with his head turned towards the north or the west, or held in a hung down posture. (2) Nor naked (3) Nor on a scaffold made of moist (raw) bamboos. (4) Nor hung or suspended in the air (as in a hammock) (5) Nor on a bedstead made of *Palâsa* wood (6) Nor on one made of any of the five (forbidden) kinds of wood (7) Nor on one made of wood felled by an elephant. (8) Nor on one made of the wood of a lightning-blasted tree. (9) Nor on a broken one. (10) Nor on one, burnt (scorched) by fire. (11) Nor on one made of the wood of a tree that had been moistened with the temporal exudations of an elephant. (12) Let him not sleep at a cremation ground, or in a deserted room, or in a divine temple. (13) Nor amidst fickle or restive persons. (14) Nor amidst women (15) Nor on paddy, or with cows, wine fire or his *guru* lying below him. (16)

Let not a man sleep in the day or without washing his mouth after eating, nor over ashes, or during either twilight, or in wet feet, or on the mountain top, or on an unholy ground (17)

CHAPTER LXXI.

LET him not insult any person (1) Let him not laugh at an indigent or an illeterate person, or at one who has a limb in less or excess. (2) Let him not serve (enter the employ) of a mean or degraded person. (3) Nor do any thing which is hostile to the (injunctions of the) Vedas. (4) Let him dress and act as suited to his years. (5) To his knowledge, birth, pecuniary condition, and country. (6) He must not be arrogant. (7). Every day he must study or discourse on the *S'astras*. (8) If his purse admits, let him not wear a torn or dirty cloth. (9) Let him not say, "I have not". (10) He must not put on a garland of flowers round his neck, which is strung with red-flowers or has a strong or offensive odour. (11) He may wear one of aquatic red flowers. (12) He must carry a stick of bamboo. (13) An ewer, full of water (14) He must wear *Upavita* (holy thread) made of *Karpas* cotton. (15) Two ear-rings of gold. (16) He must not look at the rising sun. (17) Nor at the setting sun. (18) Nor look (at it) through the intervention of a piece of cloth (19) Nor reflected in a mirror or water (20) Nor at midday. (21) He must not look an angry *Guru* in the face. (22) Nor look his own shadow (image) cast in oil or water. (23) Nor in a tarnished mirror. (24) He must not look at his wife while she is eating. (25) Nor in an undressed condition. (26) Nor at one while he is urinating. (27) Or at an elephant that has broken loose from its binding stake. (28) He must not witness a bull-fight from an uneven ground (seat). (29) Or look at an insane. (30) Or intoxicated person. (31) He must not cast any impure substance in the fire. (32) Nor blood. (33) Nor poison. (34) Neither (he must cast them in water. (35)

He must not leap over fire. (36) Nor bask his feet in the fire. (37) Nor rub them over blades of *Kusha* grass. (38) Nor place them in a vessel of white copper. (39) Nor rub one foot against the other. (40) Nor write on the ground. (41) Nor rub brick-brats with his hands. (42) Nor cut weeds with his hands. (43) Nor cut his nails and hair with his teeth. (44) Let him avoid playing with dice. (45) (As well as) the rays of the autumn sun. (46) He must not wear clothes, shoes, garlands of flowers and holy threads, previously used by another person. (47) Let him not teach lessons to a S'udra. (48) Nor give the leavings of his plate or the residue of clarified butter he has drunk to a S'udra. (49). Nor sesame. (50) Nor instructions in religion. (51) Nor in the mode of practising Vratas. (52) Nor scratch his head and abdomen with blended hands. (53) Nor reject (the gift of) curd and flowers. (54) Nor himself remove a garland of flowers from his own neck. (55) Let him not rouse up a sleeping person. (56) Nor converse with a woman in her flow. (57) Nor with the degraded and low-caste men. (58) Before a god (divine image), a Bráhmaṇa and fire he shall lift up his right hand. (59) Nor report to its owner if he sees a cow grazing on another man's field (60) Nor if he finds her suckling her calf. (61) He shall not try to exhilirate a haughty man. (62) Nor live in the territory of a S'udra king. (63) Nor in a place abounding in vicious men. (64) Nor in a place which is without a physician. (65) Nor in one where disturbing physical phenomena or civic disturbances occur. (66) Nor for a long time on the mountain. (67) He shall not make any futile attempt. (68) Nor sing and dance. (69) He shall not stroke his arms. (70) Nor use indecent language. (71) nor speak falsehood, (72) nor unpleasant words, (73) nor hurt any one's feeling. (74) Wishing

to live long he must not neglect his body or depreciate himself, (75) and for a long time attend to his daily rites of *Sandhyá* and prayer. (76) He must not play with snakes and weapons, (77) or touch the orifices of his organs, (78) nor inflict punishment on any other man. (79) Those who are ought to be punished shall be punished for correction. (80) He must not speak evil of the gods, Bráhmaṇas, Scriptures and the high-souled one's. (81) Pursuits of desire or wealth, hostile to the imports of the S'astras, should be abandoned. (82) Virtue, unapproved by the people, must not be practised. (83) He shall make benedictory burnt offerings on the days of the full and the new moon, (84) and shall not cut weeds on those days. (85) He shall stay bedecked with ornaments. (86) He shall observe these rules of conduct. (87)

A self-controlled person, seeking virture, shall observe these rules of conduct, sanctioned by the S'rutis and the Smritis, and followed by the pious. (88)

Through conduct one acquires longevity, through conduct one attains the status he wishes to obtain, and through conduct one obtains inexhaustible opulence. It is good conduct that removes all evil traits in a man. (89)

A man of good conduct, believing and unenvious, though bereft of all other qualifications, lives for a century. (90)

CHAPTER LXXII.

LET a man abide by embracing *Dama* (control of the mind) and *yama* (control of the external sense-organs) (1) Control of the senses is called *Dama.* (2) Both

this world and the next belong to a man who has controlled his senses. (3) The affairs of a man, who has not controlled his senses. do not thrive either in this world or in the next. (4)

Control of the senses is sacred and extremely auspicious, control of the senses is supreme. By controlling his senses, a man can obtain whatever he sets his heart upon (5).

He, who rides in the chariot of wisdom, drawn by five horses (of the senses) and driven by the charioteer, mind, in the straight road of truth and honesty, is enabled to conquer his enemies (anger, passion, etc.), if the horses do not go astray in wrong paths. (6)

He only, in whom the desires are merged (without any wise disturbing the evenness of his mind), as waters flow into the ever-filling and ever-fixed ocean, obtains peace, and not the man of desire who indulges in their gratification. (7)

CHAPTER LXXIII.

AN intending celebrant of a *S'ràddha* ceremony shall invite the Brâhmaṇas on the day previous to the date of its celebration (1) In the forenoon of the second day in the light fortnight, and in the afternoon of that day in the dark fortnight,* he shall cause the *Brâhmaṇas*, who have properly bathed and done the rite of *A'chamanam*, to be seated on cushions of Kusha grass

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* The Brahmanas should be seated in lines in the forenoon of the day of the *S'râddha* ceremony, if it is celebrated in the light fortnight, and in the afternoon of that day, if it is celebrated in the dark fortnight.

preferentially in the order of their seniority in age and knowledge.* (2)

On the *Daiva* side, two Brâhmaṇas shall be caused to be seated with their faces turned towards the east, and three Brâhmaṇas, on the Pitri, side with their faces looking towards the north. (3) Or one on each side. (4) In the rites of *A'ma S'râddha* or *Kâmya-S'râddha*, he shall make burnt offerings (by reciting the first five of the prophylactic (lit. monster-warding) Mantras, which occur in the Katha-Shâkhâ of the Vedas. (5) The second five Mantras in the rite of *Pas'u S'râddha*. (6) The last five Mantras in the one celebrated on the day of the new moon. (7) In the *Ashtakâ S'râddhas* in the dark fortnight following the full moon of Agrahâyana, the first five, second five and last five Mantras should be respectively recited. (8) As well as in the *Anvashtakâs*. (9) Then having obtained the permission of the Brâhmaṇas, he shall drive away the monsters by muttering the Mantra, "may the Asuras quit this place," and strewing sesame all round. (10) Then he shall invoke the presence of his mânes by reciting the *Mantra* running as *Etah Pitarah*, etc., and then by means of scented water containing sesame and Kus'a grass, he shall prepare and offer the Pâdyam (water for washing the feet), and dress up and offer the *Arghya* and unguent offering by respectively reciting the *Mantras* commencing as *Yâ stithantvamritâ vâk*, etc., and *Yanme Mâtâ*, etc. After that he shall worship the Brâhmaṇas with offerings of Kus'a, sesame,

* The text has *Vidyâ Kramena* i e, the most advanced among them in erudition must occupy the first seat or cushion in the line, the one standing next to him in respect of knowledge the next cushion and so on.

clothes flowers, ornaments, burning incense-sticks, and lighted lamps to the best of his might. Then taking in his hand the cooked rice saturated with clarified butter and pondering upon the Adityas, Rudras, and Vasus, he shall look at the cooked rice and ask, 'May I do the *Agni-kâryam*? Then having been commanded by the Bráhmaṇas, as "do the *Agni-kâryam*," he shall make three burnt offerings. (11) He shall consecrate the butter by reciting the *Mantra*, *Ye Màmakàh Pitarah*, etc. and then give the cooked rice in a silver plate, or in any other kind of vessel available, by reciting the *Mantra Namoh Vis'vebhyoh*, etc., to the Bráhmaṇa seated with his face towards the east. (12) To (the Bráhmaṇas) seated with their faces towards the north, considering them as the living representatives of his father, grandfather and great-grand father and pronouncing their names and *Gotras*. (13)

He shall recite the *Mantra*, *yanme Prakamà Ahoràtraih*, etc., at the time when the Bráhmaṇas would be eating that cooked rice. (14) As well as *Itihàsas*, *Puràṇas*, and *Dharma S'àstras*. (15) Near the leavings of the dishes of Bráhmaṇas and on blades of *Kusha* grass with their tips directed towards the south, he shall offer a *Pinda* to his father by muttering the *Mantra*, *Prithivi Darvi*, etc. (16) The second one to his grand-father, (by muttering the *Mantra*, *Antariksham*, *Darvi Raksha*, etc. (17) The third one to his great-grand-father (by muttering the *Mantra*, *Dyordivi Raksha*, etc. (18) He shall make the offering of cloth by reciting the *Mantra*, *Yetra Pitarah Pretàh*, etc. (19) The offering of boiled rice by reciting the *Mantra*, *Viràṇnah*, *Pitaro*, *Dhatte*, etc. (20) He shall rub his hands against the tips of *Kusha* grass by reciting the *Mantra*, *Atra Pitaro Màdayadhvam*, etc. (21) (And) encircle the *Pindas* with

jets of water, break down the *Pindas*, and wash the ground in front of them by reciting the *Mantra*, *Urjam Vahanti*, etc., and offer the *Arghya* offerings, flowers, burning incense-sticks, unguents and edibles. (22) (And) a water-pot with oil, honey and clarified butter. (23) The Bráhmaṇas having eaten to their satisfaction, he shall recite the *Mantra* commencing as *Mà meksheshta* etc., and scatter the residue of the boiled rice, offered in the *S'ràddha*, with blades of *Kus'a* on the leavings of the plates of the Bráhmaṇas, and ask them (Bráhmaṇas) "are you satisfied, is the ceremony completed?" [Then having got their reply], he shall give water for *A'chamanam* to the three Bráhmaṇas, seated with their faces to the north, and after that, to the two Brâhmaṇas seated with their faces turned towards the east. After that, he shall sprinkle water over the ground of the *S'ràddha*, saying, "let the ground be well-washed." He shall do all these works with *Kus'a* blades in his hand. (24) Then he shall circumambulate the Bráhmaṇas seated with their faces turned towards the east, muttering the *Mantra*, *Yanme Ràmah*, etc., and having finished the rite of circumambulation, he shall give them their *Dakshinàs* (honorariums) according to his might. He shall say, "be ye free," and the Bráhmaṇas shall reply "we have become free." After that, he shall recite the *Mantra*, "the gods and the manes," etc. (25) Then having addressed the Brâhmaṇas seated with their faces towards the east, by mentioning their names and *Gotras*, he shall give them *Akshyaya* water, and address them as" be pleased, O *Ye Vis'vedevas*. After that, calm in mind, and with palms of his hands blended together, he shall pray as follows (26):—"Let there be more makers of gifts in our family, let our knowledge of the Vedas grow from more to more, may our progeny increase.

May not reverence for the good depart from our family, and may we have plenty to give." (27) And the Bráhmaṇas shall reply, "be it so." (28) "May our food grains be ample in quantity and may we get *Atithis*. May many solicit our favour, may we not be obliged to seek any man's bounty." (29) Having muttered these two Mantas, he shall receive blessing. Then after having duly propitiated, followed and bid farewell to the Brâhmaṇas, he shall read aloud the Mantra running as *Vàje, Vàje,* etc. (30—31)

CHAPTER LXXIV.

On the occasion of the *Ashtakas** one shall first do a *S'ráddha* unto the gods and then perform the *S'ráddhas* of his manes with offerings of cakes, meat and S'akas. Under the auspices of the *Anvashtakas*† he shall first make the burnt offerings (*Homa*) in the fire unto the gods, by muttering the five afore-mentioned Mantras, and feed the Brâhmaṇas for the propitiation of his father's mother and father's grand mother. He shall give them *Dakshinâs,* follow them to a little distance from his house and bid them adieu as before (1) After that, he shall dig three trenches in the ground. (2) He shall kindle a fire on the north east angle of the base of the trenches and offer *Pindas* thereon. (3) Those offered to the male (ancestors) should be deposited at the base of the three trenches, and those offered to the female

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* The eighth days of the three months in which manes are to be propitiated.

† The ninth days of the dark fortnight of the three months following the day of the full moon in *Márgas'irsha.*

ancestors as well. (4) The three trenches in respect of the male ancestors shall be filled with boiled rice and water (5) Those in respect of the female ancestors with milk and boiled rice (6) Each of these trenches shall be filled with milk-curd, meat and milk. (7) Having thus filled them, he shall mutter the *mantra*, "may these (offerings) last ye (male ancestors) and ye (female ancestors) for eternity. (8)

CHAPTER LXXV.

He, who shall do a *S'ràddha* ceremony in the life time of his father, shall do it unto those to whom his grand-father shall perform a *S'ràddha* ceremony. (1—2) In the event of his father, father's father, and father's grand father living, he shall not do any *S'ràddha*. (3) He, whose father is dead, shall offer a *Pinda* to his deceased father and one to each of the two ancestors immediately preceding his grand-father. (4) He, whose father and grand-father are dead shall offer a *Pinda* to his deceased father and grand-father each, and another *Pinda* to his grand-father's grand-father. (5) He, whose grand-father is dead, shall offer a *Pinda* to his (deceased) grand-father, and one to each of the two ancestors, immediately preceding his great grand-father, in the asceding line. (6) He, whose father and great gand father are dead, shall offer a Pinda to his father and a *Pinda* to each of the two ancestors preceding his grand father in the ascending line. (7)

The wise one shall thus do the *S'ràddha* unto his mother's father, grand father and great grand father, etc.), duly changing the wording of the Mantras accord-

ing to the exigencies of the case. In the *S'ràddhas* of. brothers, etc., such modifications of *mantras* shall be omitted. (8)

CHAPTER LXXVI.

THE days of the new moon, the three *Ashtakas,* the three *Anvashtakas,* the day of the full moon in the month of *Maghà,* the thirteenth day of the moon's wane following upon the day of the full moon in the month of Bhâdra, marked by the asterism Maghâ, and the months when Brihi and barley grain ripen (1) These are the occasions on which, according to Vrihaspati, S'râddha ceremonies ought to be performed. He who fails to celebrate a *S'ràddha* ceremony on any of these occasions, goes to hell. (2)

CHAPTER LXXVII.

The time when the sun passes over to a new zodiacal sign. (1) The two equinoxes (2) Specially the two solstices.*(3) The astral combination known as the *Vyatipat.* (4) The days marked by one's natal star. (5) *Abhyudaya S'ràddha.*† (6) According to Prajâpati

* The last days or Sankrantis (the day on which the sun changes the zodiacal sign) of the months of Vais'akha, Kartika, S'râvana and Mâgha.

† Abhudaya literally means Increase or Prosperity. Abhyudaik S'raddhas are those which are performed in connection with any rite of prosperity, such as marriage, the rite of the causation of the birth of a male child (Punsavanam), etc.

these are the occasions of *Kâmya S'raddhas* or (S'raddha ceremonies performed for the fruition of any definite object). *S'ràddhas* performed on these occasions bear eternal fruits. (7)

The wise shall never perform a *S'ràddha* during either twilight, or at night, except on the occasion of a lunar eclipse when they can so perform. (8)

A *S'ràddha* ceremony done during the continuance of an eclipse is highly meritorious and grants to the performer all things he desires. The merit of such a performance endures as long as the moon and the stars endure in the universe. (9)

CHAPTER LXXVIII.

A *S'ràddha* ceremony done on Sunday always accords good health (to its performer). (1) (Done on) Monday it gives good fortune. (2) (Done on Tuesday it produces fright from battle. (3) Done on Wednesday, it ensures realisation of all desires. (4) Done on Thursday, it imparts knowledge coveted by the performer. (5) Done on Friday, it imparts wealth (to the performer). (6) Done on Saturday, it increases the duration of life. (7) Done under the auspices of the asterism *Krittikâ*, it ensures a residence in heaven. (8) (Done under) the auspices of the asterism *Rohini*, it imparts progeny. (9) Done under the auspices of the asterism presided over by the moon *(Mrigas'ira)*, it gives the energy of Brahma (10) Done under the auspices of the asterism presided over by the Rudras, (the asterism *A'rdrà*) it gives a prosperous business. (11) Done under the auspices of *Punarvasu*, it gives land. (12) Done under the auspices

of *Pushyâ*, it gives increase of the bodily principles. (13) Done under the auspices of the asterism presided over by the serpent (the asterism *As'leshâ*), it gives property. (14) Done under the auspices of the asterism presided over by the manes (the asterism *Maghâ*), it accords the realisation of all desires. (15) Done under the auspices of the *Bhaga* (the asterism *Purva Phalguni*), it imparts good fortune. (16) Done under the auspices of the asterism presided over by *Aryaman* (the asterism *Uttara-Phalguni*), it gives wealth. (17) Done under the auspices of the asterism *Hastâ*, it gives superiority among members of one's own caste. (18) Done under the auspices of the asterism *Chitrâ*, it gives handsome-looking sons. (19) Done under the auspices of the asterism *Svâti*, it gives success in trade. (20) Done under the auspices of the asterism *Vishâkhâ* it gives gold. (21) Done under the auspices of the asterism presided over by *Mitra* (the asterism *Anurâdhâ*), it gives friends. (22) Done under the auspices of the asterism presided over by *S'akra* (the asterism *Jeshthâ*), it accords a kingdom. (23) Done under the auspices of the asterism *Mulâ*, it gives success in agriculture. (24) Done under the auspices of the watery asterism (*Purvâ-Shâdâ*), it gives sea-borne wealth. (25) Done under the auspices of the asterism presided over by the *Vis'vedevas* (the asterism *Uttarâ-shâdâ*), it grants the realisation of all desires. (26) Done under the auspices of the asterism *Abhijit*, it gives excellence. (27) Done under the auspices of the asterism *S'ravanâ*, it grants realisation of all desires (28) Salt in the one done under the auspices of the asterism (*Dhanishthâ*) presided over by Vásava. (29) Done under the auspices of the asterism (*S'atabhisâ*) presided over by Varuṇa it gives an immunity from disease. (30) Done

under the auspices of the Asterism Aja (*Purva Bhâdra pada*), it gives digging implements (31) Done under the auspices of the asterism *Uttarabhâdrapada*, it gives a house. (32) Done uuder the auspices of Paushna (Revati) asterism it gives kine. (33) Done under the auspices of the asterism As vini, it gives horses. (34) Done under the auspices of the Yâmya (*Varani*) asterism) it confers longevity. (35) Done on the day of the *Pratipad* (first day of the fortnight), it gives a house and a beautiful wife. (36) Done on the second day of the fortnight (*Dvitiyâ*), it gives a daughter who fulfils all the expectations of her father. (37) On the third day of the fortnight it grants all desired objects. (38) Done on the fourth day of the fortnight, it gives animals. (39) Done on the fifth day of the fortnight it confers property and handsome sons. (40) Done on the sixth day of the fortnight, it gives victory in a game of dice. (41) Success in agriculture on the seventh and success in trade on the eighth day of the fortnight. (42—43) Done under the auspices of the ninth day of the fortnight, it gives animals. (44) Done under the auspices of the tenth day of the fortnight, it gives horses. (45) Done under the auspices of the eleventh day of the fortnight, it gives a progeny of sons, resplendent with the effulgence of Brahma. (46) Done under the auspices of the twelfth day of the fortnight, it gives longevity, opulence, gold, silver, and a kingdom. (47) Done under the auspices of the thirteenth day of the fortnight, it gives good fortune. (48) Done under the auspices of the full moon, it grants the realisation of all desires. 49) The fourteenth day of the fortnight is recommended for the *S'râddha* ceremonies of those, killed by weapons. (50) There are two verses in the Pitri Gita on the subject. (51)

May such foremost of men take birth, in our family, who will do a *S'ráddha* unto us on the thirteenth day of the moon's wane in the month of *Ashâda*, marked by the astral combination known as the *Gajachchhâyá*,* or will do *S'ráddhas* throughout the month of Kârticka, each afternoon. (52—53).

CHAPTER LXXIX.

NOW one shall not do a *S'ráddha* ceremony with water collected in the night. (1) In cases, where *Kus'a* grass would be unavailable, *Ka'sa* or *Durvá* grass would be given in its stead. (2) Threads of *Kárpása* (cotton) should be given where a piece of cloth would be unavailable. (3) Ends (*Dáshâ*) of a piece of *A'hata* cloth† may also be given. (4) Strong-scented or offensive-smelling flowers, as well as those of red colour, or culled from thorny plants should be avoided. (5) White, fragrant flowers, even if they are born of thorny plants, and aquatic flowers, even if they be of red colour, shall be offered. (6) Lard or fat must not be given in the lamp (used for lighting purposes.) (7) Oil or clarified butter shall be rather given in its stead. (8) Any kind of animal-produce (such as, nails, etc., of animals) shall not be used for the purposes of an incense stick. (9) Let him give bdellium with honey and clarified butter

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* When the sun is in the asterism Hastá on the thirteenth day of the moon's wane, marked by the asterism Mâghá, the combination known as the *Gajachchhayá* is said to follow.

† A new, unused piece of cloth with white fringes, only once washed with water is called an *A'hatá* cloth.

(10) (Pastes) of sandal wood, saffron, camphor, aloe-wood, and Padma-Kâshtham as unguents. (11) Let him not give any kind of artificial (manufactured) salt. (12) He must not give clarified butter and curries with his hand. (13) Let him give metal utensils. (14) Especially those made of silver. (15) He must offer vessels made of the horn of the rhinoceras, blankets made of the hairs of a mountain-goat, the skin of a black antelope, sesame, white mustard seeds,, and other holy articles, as well as those which have the virtue of warding off monsters. (16) Let him avoid giving pepper, Mukundaka flowers, Bhu-strinas, the leaves of S'igru, mustard, Surasa, Sarjaka, gourds, pumpkins, bringels, the potherbs known as Palakya, Upadaki, and Tanduliyaka, Kusumbha, Pindâlu, and the milk of the she-buffalo. (17) (As well as) Rajamasha, lentil seeds, stale food and artificial salt. (18) He shall avoid anger. (19) Must not shed tears. (20) And avoid hurry. (21) In respect of giving clarified butter, metallic vessels or those made of the horn of the rhinoceros, or of the wood of the Phalgu tree are recommended. (22) There is a verse on the subject. (23)

Anything (offered to the manes) in a gold or silver, vessel, or in one made of the wood of the Phalgu or Audumvara tree, or in one made of the horn of the rhinoceros, bears eternal fruit. (24)

CHAPTER LXXX

SESAME seeds, Brihi grains, barley grains, Mâshapulse, water, roots, fruits, S'yâmaka grains, Priyangu, Nivâra grains, Mudgapulse and wheat (satisfy the manes) for a

month. (1) Meat and fish (satisfy them) for two months. (2) The flesh of deer for three months. (3) The flesh of a lamb for four months. (4) The flesh of a bird for five months. (5) The flesh of a goat for six months. (6) The flesh of a Ruru (a species of deer) for seven months. (7) The flesh of a Prishati (a species of spotted deer) for eight months. (8) The flesh of a Gavaya, for nine months. (9) The flesh of a buffalo for ten months. (10) The flesh of a tortoise for eleven months. (11) The cow-milk or its modifications (satisfy the manes) for a year. (12) There is a Gâthâ verse on the subject in the *Pitri Gitâ*. (13) Constantly we eat the Kala S'âk, large-scaled fish and the flesh of an old goat,* or that of a rhinoceros whose horn is yet undeveloped. (14)

CHAPTER LXXXI.

LET him not keep the boiled rice on the cushion. (1) Nor touch it with his feet. (2) Nor sneeze over it. (3) Let him ward off the monsters by strewing sesame or mustard seeds (all round.) (4) He must not do a *S'râddha* in a covered place. (5) Nor see a woman in her menses. (6) Nor a dog. (7) Nor a domesticated pig. (8) Nor a domestic cock. (9) Let him carefully exhibit the *S'râddha* to a goat. (10) The Bráhmaṇas shall eat their meal by holding perfect silence. (11) Without covering their heads. (12) Without putting on their shoes. (13) Without placing their feet on the

* The text has *Bârdhinasa*. Jolly, following Nanda Pandit, has translated the term as flesh of the cram called *Bârdhinasa*. Kulluk and Vijnaneshvara interpret the term to mean an old, white goat which is also supported by the Agni-puranam.

stools. (14) Let not the man who has a limb in less or excess see the *S'ràddha* cereineny. (15) Let not the S'udras witness it. (16) Nor the degraded ones. (17) At that time, let him (the celebrant of the ceremony) feed the Bráhmaṇas, or beggars* with the permission of the Bráhmaṇas. (18) Even asked by the giver, let not the Bráhmanas speak in commendation of the food (*Havis*). (19)

As long as the boiled rice continues warm, as long as the Bráhmanas silently eat that, as long as they do not speak in praise of that boiled rice, so long do the manes eat. (20)

Having brought together the residue of all sorts of substantial food and (of curries, etc.,) he must sprinkle it with water, and place it (on the Kus'a grass strewn) before the Bráhmanas who have caten their meal. (21)

The remainder of the food, cast on the Kus'a blades, falls to the portion of those who had been dead before attaining the age of being cremated, (below two years of age), or had wantonly deserted their innocent wives when alive. (22)

The remainder of food that is left on the ground falls to the portion of honest and industrious servants (slaves.) This is what has been said by the Rishis. (23)

CHAPTER LXXXII.

He must not test (enquire into the descent and qualities of) a Bráhmana in connection with a rite of *Daiva*

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* The text has *Vikshukam.* Jolly has translated it as an ascetic

S'raddha (1) He shall do it in respect of a *Paitra S'ràddha* (done in honor of the manes) ceremony. (2) Let him avoid (not invite) Bràhmanas who have limbs in less or excess. (3) Bráhmanas who have done improper acts. (4) (Bráhmanas) who are deceitful as the cats. (5) Bráhmanas who wear a cloak of religion. (6) Bráhmanas who are professional astrologers. (7) Bráhmanas who subsist upon the offerings made to the idol on which they attend. (8) Physicians. (9) Bráhmanas who are sons of not married wives. (10) Their sons. (11) Those who act as priests at many men's sacrifices. (12) Those who officiate as priests at the religious sacrifices of S'udras. (13) Those who are village-priests. (14) Those who officiate as priests at the sacrifices, of those who should not be so served. (15) Those who have not been initiated with the thread within the proper age limit (Vratyas) (16) Those who officiate as priests at the sacrilices of *Vràtyas*. (17) Those who accept gifts on the occasion of a *Parva*. (18) Malignant informers. (19) Bráhmanas who teach the Vedas for fee (20) Those who have been taught the *Vedas* for fee (21) Brahmanás who subsist on the food given by S'udras. (22) Bráhmanas who associate with the degraded. (23) Bráhmaṇas whe have not studied the *Vedas*. (24) Bráhmanas who have neglected the rites of *Sandhya*. (25) Bráhmaṇas who have entered the king's service. (26) The naked ascetics. (27) Bràhmaṇas who have quarrelled with their fathers, who have deserted their parents, Gurus, (28 and their fire. (29)

These are said to be the worst of Bràhmanas who defile a Row of Bráhmaṇas (*i.e.*, who sit down to a meal in the same Row with them—*Pankti dushakás*) The wise one shall carefully avoid such Bráhmaṇas on the occasion of a *S'raddha* ceremony. (30)

CHAPTER LXXXIII.

THE following are the *Panktipâvanâs* (Bráhmaṇas who sanctify the row in which they sit down at a *S'raddha* repast). (1) One who has studied the three Vedas. (2) One who keeps the five fires. (3 One who sings the psalm, *Jeshthya Sâma*. (4) One who has studied even a single Veda. (5) He who has studied any of the Vedângas. (6) He who has studied the *Purana, Itihasa* or *Grammar*. (7) He who has studied even a single *Dharma S'âstra*. (8) One who has purified himself by resorting to sacred shrines or pools. (9) One, purified by the celebration of religious sacrifices. (10) One, purified by practising penitential austerities. (11) One, purified by truth (speaking truth only.) (12) One, purified by (muttering) the *Mantras*. (13) One devoted to the recitation of the *Gayatri*. (14) Sons of girls married in the Brahma form of marriage. (15) One who reads the three Suparnas. (16) The son-in-law (of the deceased, (17) and his daughter's sons, they are the receptacles (fit persons). (18) Especially the *Yogins*. (19) There is a verse on the subject in the *Pitri Gita*. (20)

May he be born in our family who will assiduously feed Yogins at a *S'râddha* repast whereby we are satisfied. (21)

CHAPTER LXXXIV.

LET not a man do a *S'râddha* ceremony in a country of the barbarians. (1) Let him not go to a county of the Barbarians. (2) By drinking water out of another man's tank, one acquires the same caste with him. (3)

The country, in which there exists not the division of the four-fold social order, should be regarded as a country of the barbarians, otherwise it is Aryâvarta (the land of the Aryas). (4)

CHAPTER LXXXV.

A *S'râddha* done at Pushkara bears eternal fruits. (1) As well as burnt oblations, penances and mutterings of *Mantras* made thereat. (2) By bathing in Pushkara one is immediately absolved of all sins. (3) So at Gayashira. (4) At Akshyavata. (5) At the hill of Amarakantaka. (6) At the hill of Varâha. (7) Any where on the bank of the Narmadâ. (8) On the bank of the Yamunâ. (9) Especially in the Ganges. (10) At Kushâvarta.(11) At Vinduka.. (12) At the Nila Parvata. (13) At Kankhala. (14) At Kuvjâmra. (15) At the Bhrigutunga. (16) At Keddra. (17) At Mahâlaya. (18) At Nadantikâ. (19) At Sugandha. (20) At S'âkambhari. (21) In the (river) Phalgu. (22) In the Mahá-Gangâ. (23)

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5 There exists one *Akshaya Vata* in Behar and another at Allahabad.

6 *Amarakantaka* on the Mekhala mountain in the Vindhya range.

7 *Varâha-tritha* in the Sambalpur division. It may probably mean the ancient Varahamula in Kasmir.

11 *Kusávarta* is situated on the mountain called Traymbaka where the Godavari takes its rise.

12 *Binduka* in the Deccan.

15 *Kubjâmra,* like the *Ekámra,* is the name of a plain in Orissa.

16 This is the name of a mountain near the Amarakantaka in the Himalayas.

21 The modern Shambar in Rajputana.

23 Mahâgangâ is the Alakânandâ river.

At the village of Trihilika. (24) At the fountain of Kumâra. (25) At Prabhâsa. (26) Any where in the river Sarâsvati in special. (27)

At the door of the Ganges, at Prayâga, in the estuary of the Ganges, and always in the forest of Naimisha, at Benares in special. (28)

At the hermitage of Agastya. (29) At Kanya S'rama. (30) In the river Kaushiki. (31) At the bank of the Sarayu. (32) At the confluence of the S'ona and the Jyotishi. (33) At the hill, S'riparvata. (34) In the Kâlodaka. (35) In the north Mânasa (in Kâshmira) (36) In the Vadavâ (Lake). (37) In the Mâtanga-Vâpi. (38) In the Saptârsha. (39) In the Vishnupad. (40) In the Sarga-mârga-pada (*lit.* Road to heaven). (41) In the river Godâvari. (42) In the river Gomati. (43) In the river Vetra-vati. (44) In the Vipâsa (Beas). (45) In the Vitastâ (46). At the bank of the S'atadru (Satlej) (47) In the Chandra-bhâgâ. (48) In the Irâvati. (49) At the shore of the Sindhu (Indus). (50) In the five rivers of the south. (51) In the

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24 *Trihalikagrâma* near Sâlagram

25 *Kumâradhârâ* is the name of a lake in Kas'mir which the god Kumara by a stroke of his arrow caused to stream forth from the Krauncha mountain (see Vayu purana). Nanda says that it is situated near the southern ocean in the plain of Ishupata.

29 *Agastyâs'rama* is on the Sarasvati near Pushkar.

39 *Saptârsha* is the modern Satara in the Marhatta countries.

40 According to Nanda this Tirtha is in the centre of Gaya. There is another of this name on the Himalayas.

44 *Vetravati* (the modern Betwa near Bhilsah) in the Ahikshetra.

45—49 *Vipasa* (Beas), Vitasta (Jhelum), Satadru (Satlej). Chandrabhaga (Chenub) and Iravati (Ravi).

50 The Krishnâ, the Venâ, the Tunga, the Bhadrâ and Kona in the Deccan.

Aushoja (52) And in similar other holy pools or streams. (53)

In the great rivers *(Saritvarâ)* (54) At the birth places of divine incarnations (55). On the banks of rivers (56) At fountains. (57) On the hills (58) In natural arbours. (59) In forests. (60) In woods. (61) At places smeared well with cow dung. (62) In delightful sites. (63) There are verses on the subject in the Pitri Gitâ (the song of the manes). (64)

May he be born in our line who shall offer unto us libations of water in rivers of abundant waters, and in cool streams in special. (65)

May that foremost of men be born in our progeny who shall do *S'râddhas* unto us at Gaya S'irsha, or at (Akshaya) Vata. (66)

Many sons are to be desired (lit prayed for) so that at least one of them may go to Gayâ, or celebrate a horse-sacrifice, or make the gift of Nila bull (for our benefit). (67)

CHAPTER LXXXVI.

Now about the rite of letting loose a bull (*Vrishot sarga*). (1) It should be performed on the day of the full moon in the month of A's'vin or Kârtika. (2) The bull should be examined at the out set. (3) It must be the offspring of a milch cow none of whose calves is dead. (4) Possessed of all the good traits. (5) Of black and red colour. (6) White faced, white tailed, white hooped and white horned. (7) The coverer of

52 *Aumga* (Sarpasaka, Nanda) probably situated in the mouth of the Ganges.

the herd of cows. (8) After that, a good fire shall be kindled on the pasture-ground (lit among the kine) and a Charu (Sacrificial porridge) of which the sun is the presiding deity shall be prepared. Burnt oblations of this *Charu* shall be cast in the fire by reciting the Mantra, *Pushâ Gâ Anveta* (may Pushan follow these kine, etc.) Then the black smith shall brand the bull with the mark of a discus on its one flank, with that of a trident on the other. (10) After branding the bull, he shall bathe the bull with water, by reciting the four *Richs* commencing with *Hrianyavarna*, as well as the one running as *S'anno Devi* etc. (11) Let him bring the bull bathed and decorated with ornaments in the company of four well washed female calves, bedecked with ornaments, and inaudibly recite the *Purusha Suktam*, *Rudras*, and the *Kushmandi Mantras*. (12) He shall whisper into the right ear of the bullock, the *Mantra*, *Pitâ Vatsa*, etc. (13) Also the following verse (14)

The bull is said to be the four-footed Virtue. I devoutly appoint him to protect me from all evils. (15)

I give you, O Calves, this bull as your husband. May you sportingly roam about with this your beloved. O king Soma, may our progeny increase and may our enemies not oppress us. (16)

The bull should be united with the female calves on the North east corner of the sacrificial ground, and he shall give a pair of cloths, gold and white brass to the *Hotâ* priest. (17)

A good remuneration, according to his wishes, shall be given to the iron smith; he shall be satisfied with a repast containing a goodly quantity of clarified butter. The Brahmanas shall be as well fed in connection with this sacrifice. (18)

The tank or pond, in which the bull, let loose (on the occasion of a S'raddha), drinks water, becomes gratifying to all the manes. (19)

The ground, which the bull haughtily digs into with his horns, proves gratifying to the manes, like (good) food and cordials. (20)

CHAPTER LXXXVII.

On the day of the full moon in the month of *Vais'ákha*, he shall spread the skin of a black antelope provided with two golden horns, (four) silver hoops and a tail made of peals. On a blanket made of sheep's wool. (1). After that, he shall cover it over with sesame (2) And place a bit of gold at the region of its navel. (3) (Then) cover it with a pair of *A'hata* cloths. (4) And bedecked with ornaments, and smear it with all sorts of scents. (5) He shall place four vessels containing milk, curd, honey and clarified butter at its four corners, and make the gift of that antelope-skin to a Brahmana, shorn of all ornaments, and who is the keeper of the sacred fire. (6)

There are verses on the subject. (7)

He, who gives such an antelope-skin covered with sesame, acquires the merit of gifting the ocean-girdled Earth, with all her forests and mountains. He, who gives sesame, gold, honey and clarified butter in the skin of a black antelope, gets rid of all evils. (8—10)

CHAPTER LXXXVIII.

Now a cow when she is being delivered of her calf (the upper half of which has come out of its maternal passage) is called Earth. (1) He, who makes the gift of such a cow, bedecked with ornaments, to a Bráhman, acquires the merit of making a gift of the whole earth. (2) There is a couplet on the subject. 3)

By making the gift of a cow, faced both ways, in a humble and believing frame of mind, one is enabled to live in heaven for as many number of Yugas as that of hairs on her body. (4)

CHAPTER LXXXIX.

Fire is the presiding god of the month of Kârtika. (1) Fire is the mouth of all the gods.* (2) He, who bathes outside the village, inaudibly recites the Gâyatri, and takes a *Havishya* (fit for oblation) meal once a day, during the entire month of Kârtika, is absolved of the sin he has committed during the year. (3) He, who mutters self-controlled the *Gáyatri mantra,* bathes every day, eats *Havishya* meal during the entire month of *Kârtika*, is absolved of all sins. (4)

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* Jolly reads the line as *Agnis'cha Sarva Devânám Mukhyam* instead of *Mukham,* which is the reading that occurs in our manuscript, and which conveys the right meaning, in conformity with the S'ruti, *Agni* being not the foremost (Mukhyam) of the Vedic gods but the conveyor of oblations to the deities, *Agni Mukhâ Vai Deváh.*

CHAPTER XC.

MAKE the gift of a *Prastha* measure of powdered salt with a bit of gold at its navel to a Bráhmana, after the moon rise, on the day of the full-moon in the month of *Agrahâyana*, marked by the asterism *Mriga S'ira.* (1) By making such a gift one is re-born as a fortunate and handsome person in his next birth. (2) On the day of the full moon in the month of *Pausha*, if that day happens to be marked by the asterism *Pushyá*, he shall rub his body with a paste of white mustard seeds, cause a pitcher full of clarified butter, to be emptied on his head, and bathe in water containing *Sarvaushadhi*, *Sarvagandha* and *Sarva-Vija*. After that, he shall bathe the image of) the god Vâsudeva, worship him with scents, flowers, burning incense-sticks and edibles (*Naividyas*), and cast libations of clarified butter in the fire, by reciting the *Vaishnava*, *S'akra* and *Várhaspatya Mantras*, and receive the benediction of the Bráhmanas by making them gifts of clarified butter, containing bits of gold. (3) He shall make the gift of a pair of cloths to the *Hotá* (priest). (4) By doing this act a man prospers in life. (5) If the day of the full moon in the month of *Mâgha* happens to be marked by the asterism *Maghâ*, by offering a *S'râddha* on that day with (offerings of) sesame, one is absolved of all sins. (6) If the day of the full moon in the month of *Phalguna* happens to be marked by the asterism *Phalguni*, by making the gift of a full-stretched, clean, bed, furnished with pillows and bed-sheets, one obtains a loving, obedient, handsome, and affectionate wife. (7) A good husband, if she be a woman. (8) If the day of the full moon in the month of *Chaitra* happens to be marked by the asterism *Chitrâ*, by making the gift of a coloured cloth

on that day, one acquires good fortune. (9) If the day of the full moon in the month of *Vaishakha* happens to be marked by the asterism *Vishakha*, by propitiating (feeding) seven Bráhmaṇas with honey and sesame, and by worshipping the god of Virtue on that day, one becomes absolved of all sins. (10) If the day of the full moon in the month of *Jaishtha* happens to be marked by the asterism *Jestha*, by making gifts of an umbrella and shoes to a Bráhmaṇa, on that day, one becomes rich in cattle. (11) If the day of the full moon in the month of *Ashádá* happens to be marked by the asterism *Ashádá*, by making the gift of food on that day, one acquires eternal merit. (12) If the day of the full moon in the month of *S'rávaṇa* happens to be marked by the asterism *S'rávaṇá*, by making the gift of a *Jala-Dhenu** on that day, with rice and cloth, one acquires a residence in heaven. (13) By making the gift of a cow on the day of *Prashtupada* (the day of the full moon in the month of *Bhádra*, marked by the asterism *Uttara-Bhádrapada*) one is absolved of all sins. (14) By making the gift of a vessel, filled with clarified butter, on the day of the full moon in the month of *A's'vina*, marked by the asterism *As'vini*, and containing a bit of gold, one acquires a good digestive capacity. (15) If the day of the full moon in the month of *Kártika* happens to be marked by the asterism *Krittiká*, by making the gift of a white bull, or a bull of any other colour, with jems and all cereals and scents, at the time of moon-rise in an island, to a Bráhmana, one becomes

* Jolly has translated *Jala-Dhenu* as "water-cow." *Jala-Dhenu*, in fact, is a kind of gift, like *Guda-Dhenu*, *Tila-Dhenu*, etc, for the essentials of which see the English translation of the Agnipuranam (M. N. Dutt), Vol. II., pp. 746-750.

free from the dangers of wilderness. (16) By worshipping the god Vâsudevâ, on the third day of the moon's increase in the month of *Vaishâkâ*, with white mustard seeds, and by observing a fast and offering burnt offerings of white mustard on that day, one becomes absolved of all sins. (17) The merit of any gift made that day becomes eternal. (18) By observing a fast, on the day of the twelfth day of the moon's wane following the full-moon in the month of *Pausha*, and by bathing with sesame water, and worshipping the god Vâsudeva with sesame, and making gifts of sesame and water, and making burnt offerings of, and eating sesame, one becomes absolved of all sins. (19) On the day of the thirteenth phase of the moon's wane, following the full moon in the month of *Mâgha*, if that day happens to be marked by the asterism *S'ravaṇâ*, one shall observe a fast and make the offerings of two lighted lamps before the god Vâsudeva (20). The lamp on the right-hand side shall contain a hundred and eight Palam weight of clarified butter, and a wick made of an entire piece of saffron-dyed cloth. (21) The lamp on the left-hand side shall contain a hundred and eight Palam weight of sesame-oil, and a wick made of an entire piece of white cloth. (22) By doing this, a man realises the end of his life, and becomes resplendent in whatever family, in whatever country, and in whatever kingdom he may be re-born. (23) Throughout the month of *A's'vina*, one shall make gifts of clarified butter to Bráhmaṇas; by worshipping *As'vins*, one becomes handsome looking (in his next birth.) (24) By feeding the Brâhmaṇas with milk, throughout that month, one becomes a king (in his next birth) (25)

Each month, when the moon is in the asterism

Revati, by feeding the Brâhmanas with sweet rice-porridge (Paramannas), saturated with honey and clarified butter, for the propitiation of Revati, and by worshipping the goddess, Revati as well, one acquires personal beauty in the next existence. (26) During the month of Magha, by casting oblations of sesame in the fire, and by feeding the Brahmanas with Kulmasham, saturated with clarified butter, each day, one acquires a good digestive capacity. (27) By bathing in a river. on each fourteenth day of the fortnight, as well as by worshipping the lord of virtue, one becomes absolved of all sins. (28)

He, who wishes to enjoy creature-comforts for as long as the sun and the moon endure in heaven, shall bathe, each morning, during the two months of Magha and Phâlguna. (29)

CHAPTER XCI

THE half of the sin of a person, who has caused a well to be excavated, is extinguished just as water begins to well up from its bottom. (1) He, who causes a tank to be excavated, goes to the region of Varuna, and enjoys satisfaction, each day. (2) The giver of water enjoys perpetual satisfaction. (3) Trees sown by a man become his sons in the next world. (4) The giver of a tree gladdens the gods with its flowers. (5) The Atithis, with its fruits. (6) Those with its shadow who chance to sit under it. (7) And the Pitris with the rain water which tricles down from its leaves. (8) The giver of a bridge acquires heaven. (9) He, who causes a temple to be erected to any god, goes to the

region presided over by that particular deity. (10) By white-washing a divine temple with lime, one acquires brilliant fame. (11) By painting it with any other colour, one attains the region of the Gandharvas (12) By making offerings of flowers, one acquires personal beauty. (13) By making offerings of unguents, one acquires lasting fame. (14) By presenting lighted lamps (in the temple), one acquires a vigorous eye-sight (15) By making gifts of food, one acquires bodily strength. (16). By making offerings of burning incense-sticks, one goes to the higher regions, by removing the offerings of flowers, etc., from the temple, one acquires the merit of gifting a cow. (17) By scouring the floor of a divine temple, by smearing it with cow-dung etc., by removing the leavings of a Brâhmaṇa's meal, by washing the feet of a Brâhmaṇa with water, by attending a Brâhmaṇa during illness, one acquires the merit of making the gift of a cow. (18)

He, who causes the dredging or re-exacavation of a well or tank, or causes the repairs of divine temples or public gardens, acquires the same merit as their original endowers. (19)

CHAPTER XCII.

To give protection is the best of all gifts. (1) By giving protection one attains the region (after death) which he wishes to obain. (2) As well as by making a gift of land. (3) Even by making the gift of land to the extent of a *Gocharma* (three hundred cubits), the donor is absolved of all sins. (4) By making the gift of a cow one goes to heaven (5) The gifter of ten kine attains the region of Golakam (6) The gifter of a hundred kine to the

region of Brahma. (7) By making the gift of a cow with her horns encased in gold, her hoops in silver, her teats in white copper,* and her tail wound with strings of pearls, and covered over with a piece of cloth, together with her calf, one resides in heaven for as many number of years as that of hairs on her body. (8) Especially by gifting a brown cow. (9) By making the gift of a docile bull, capable of carrying weight, one acquires the merit of making the gift of ten cows. (10) He, who makes the gift of a horse, lives in the same region with the sun. (11) The giver of cloth lives in the same region with the moon. (12) The giver of gold goes to the region of the fire-god. (13) By making the gift of silver, one acquires personal beauty. (14) By making presents of vessels of metal, one becomes the receptacle of all realised desires. (15) By making gifts of honey, oil and clarified butter, one acquires good health. (16) The same is obtained by making gifts of medicines. (17) By making gifts of salt, one acquires beauty of complexion. (18) By making gifts of paddy one obtains satisfaction. (19) By making gifts of cereals as well. (20) He, who makes gifts of food, obtains every thing (he wishes to obtain). (21) By making gifts of different varieties of paddy, one acquires good fortune. (22) By making gifts of articles not mentioned herein, one goes to heaven, the giver of sesame obtains a desirable progeny. (23) By making a gift of fuel one acquires an improved digestive capacity. (24) As well as victory in battle. (25) By making the gift of a cushion, status or place. (26) By making the gift of a bed, a wife. (27) By making the gift of (a pair of) shoes, a car yoked with a pair of she-mules. (28) By making

* The text has *Upadoha* which may also mean a milk-pail

the gift of an umbrella, one attains heaven. (29) By giving a fan of palmyrah leaf or a chowrie, he enjoys ease in travelling. (30) By making the gift of a house, one acquires the ownership of a town. (31)

A person wishing that the things he covets in this life, or things that are extremely endearing to him in his house may be eternal shall make gifts of those articles to a qualified Brâhmaṇa. (32)

CHAPTER CXIII.

WHATEVER a man has given to a non-Brâhmaṇa, he shall get its equivalent in the next world. (1) Double of what he has given to a Brâhmaṇa. (2) Thousand times of what he has given to a well-read Brâhmaṇa. (3) Infinite times of what he has given to a Brâhmaṇa, well-versed in the Vedas. (4) His priest is the proper recipient of his gifts. (5) So also are his sister, daughter and son-in-law. (6)

One, conversant with the laws, shall not give even a drop of water to a Brâhmaṇa of cat-like conduct (Bidâla-vrati), nor to one who is a hypocrite (Baka-vrati), or ignorant of the Vedas. (7)

A covetous, hypocritical, arrogant, malicious, deceitful, slandering, Brâhmaṇa, who brags of his pieties, or causes them to be trumpeted in the presence of men, is called a *Bidâla-Vrati* (of cat-like conduct). (8)

A Brâhmaṇa, who assumes a garb of false humility, with his eyes cast downward, tries to further his own ends at the cost of other men's interests, and is crooked and untruthful, is called a *Baka-Vrati* (of crane like conduct). 9

Those who are *Bidala Vratins*, as well as those who are *Baka Vratins* fall in the hell of extreme darkness (*Andha-Támisram*) for their sins. (10)

Let not a man, after having committed a crime, do the expiatory penance in the pretext of doing a piety. Concealing his crime with penance, let him not deceive women and S'udras in respect of his purity. (11)

Such a Bráhmaṇa is censured by the Brahmavádins in the next world; the monsters take what (penance, expiation, etc.) a man does in deceit. (12)

A non-Brahmachârin, who lives by falsely adopting the apparel and tokens of a *Vratin*, robs the sin of the Brahmachârins, and takes birth in the womb of a lower animal. (13)

Let not a man make a gift for fame, or out of fear, or to a benefactor, or to one who lives by singing or dancing, this is the conclusion. (14)

CHAPTER XCIV.

A HOUSEHOLDER, who has witnessed his hair turnd grey, and the skin of his body marked by wrinkles, shall resort to the forest. (1) Or having seen the son of his son. (2) Placing his wife under the care of his son, or followed by her. (3) He must kindle (his sacred) fire in the forest. (4) He shall do the five sacrifices with cereals (etc.,) growing in nature (*lit.* not reared on a ploughed field) (5) Let him not renounce the study of the Vedas. (6) Let him observe the vow of continence (Brahmacharyam). (7) Let him wear animal-skins or barks of trees. (8) He must grow finger nails, mustachios, beard, and clotted hair

(9) He must bathe thrice a day. (10) He must live on whatever he shall obtain without any exertion, like a pigeon *(Kapota Vrâti)*, or shall collect enough food to last him for a month or a year. (11) If he has collected food for a year, he must give it away all on the day of the full moon in the month of A's'vina. (12)

Having collected his food from a village, he shall eat only eight morsels of that in a little basket of leaf, or on a leaf, or in a severed saucer. (13)

CHAPTER XCV.

LET a forest-dwelling hermit purify his body with austerities. (1) During summer he shall sit amidst five fires* (2) Lie in the open during the rains (3) Remain in wet clothes during winter. (4) Take his meal once in the night. (5) Or shall eat at the intervals of one, two, or three days (6) Or shall eat flowers. (7) Or fruit (8) Or *S'âkas* (potherbs) (9) Or live on sear leaves. (10) Or on roots. (11) Or shall eat cooked barley grain at the end of each fort night. (12) Or shall do the penance of *Chândrâyaṇa* (13) He shall break his food with stone (Ashma-Kutta). (14) Or use his teeth as a pastle. (15)

Tapasyâ (contemplation) is the root of the universe, with its inmates of Gods and men. To *Tapasya* it ows its continuance, and in *Tapasyâ* it will merge in the end (16)

That which is difficult to practise, that which is difficult to obtain, that which is remote, that which is

* Sitting amidst four blazing fires with the sun overhead.

difficult to accomplish, all these are available by dint of *Tapasyá*. *Tapasyá* is insurmountable (*i.e.* can not be over come). (17)

CHAPTER XCVI.

Now one, who has felt an aversion to the pleasures of the four orders of life, shall do a *Prájápatyam* sacrifice, make gifts of all his possessions,* and take recourse to the fourth order of ascetism *(Pravrajyam)* (1) Having installed the sacred fire on his own Self, he shall go into the village for alms (2 Obtain alms at seven houses. (3) He must not feel mortified if he fails to obtain any. (4) Nor beg alms of a beggar. (5) After men have taken their meals and the plates have been cleared, he shall stir abroad for alms. (6) He shall receive alms in vessels made of clay, wood, or pumpkin. (7) These vessels shall be purified by washing. (8) He shall not accept (*lit.* be annoyed at) alms which have been offered with marks of respect or reverence. (9) He shall lie in solitary chambers. (10) or at the root of a tree. (11) He shall not live for two nights in a village. (12) He shall wear cloth only enough to cover his pudenda. (3) He shall cast his steps purified with the sight (*i.e.*, by carefully seeing whether he tramples upon any animal, etc.) (14) He shall drink water by straining it through a piece of cloth. (15) He shall speak only what is purified by truth. (16) He shall do only what his mind (conscience) would approve of. (17) He shall not court either death or life. (18) Bear with insult, done by, (19)

* *Sarva Veda.—Veda* hear means possession, being derived from the Sanskrit root Vidla to gain.

Or shall not insult, any body. (20) He shall not give his blessing to any body. (21) He shall not make obeisance to any body. (22)

Of Him that cuts his one arm, and of him that smears sandal paste on his other arm, he shall not curse the first, nor bless the second. (23)

He shall practise *Pránáyama*, *Dhárana* and *Dhyánam* (Divine comprehension and contemplation). (24) Reflect on the transitory nature of the external world (human existence). (25) Think of the unhallowed (impure) character of the human body. (26) Ponder on the annihilation of (personal) beauty by old age (Decriptude). (27) On the pangs of bodily, mental and traumatic diseases.* (28) As well as on those of congenital ones. (29) On the fact of residence in the darkness of the womb. (30) And amidst excrements. (31) And there being afflicted by heat and cold (pairs of opposite). (32) He shall think of the agony one undergoes in coming out of the narrow maternal passage at the time of birth. (33) He shall reflect on his ignorance and dependence on his parents in infancy. (34) On the arduous pain suffered for studying books, etc. (35) On the troubles of acquisition of property in youth, and on the pangs of hell to be endured for enjoying illgotten gains. (36) On the separation from the dear ones and the enforced company of those whom he detests. (37) On the pangs to be suffered in hell. (38) On the agonies to be endured in shapes of

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* The text has *Agantuka Vyádhivis'chopatápam.*—*Agantuka Vyádhis*, according to the Ayurveda, are diseases which owe their origin to extraneous causes as opposed to idiopathic maladies. Jolly has wrongly translated it as "due to an excess of the bile, etc."

beasts for follies committed in human existenoe. 39) On the fact that there is nothing but misery in mundane life, which constantly affords opportunities for the commissions of crimes. (40) On the fact that if there be any comparative happiness *i. e.*, happiness in comparison with misery) here, even that is but transitory. (41) On the misery which results from one's incapacity of enjoying or procuring such happiness. (42) Let him observe this body as a compound of seven organic principles. (43) [*viz.*,] of Adeps (Vasâ), blood, flesh, bone, fat, marrow, and semen. (44) Covered with the skin. 45) Foul-smelling as well. (46) The receptacle of excrements. (47) Maintained even in hundred comforts, it becomes diseased. (48) Held even with assiduous care it is susceptible to death. (49) The abode of lust, anger, greed, ignorance, arrogance and pride. (50) Composed of the essential principles of solid, liquid, gasous, and etherial matter. (51) Consisting of bones, veins, arteries, nerves and ligaments. (52) Full of blood. (53) Six-skinned. (54) Held by three hundred and sixty bones. (55) Distributed as follows. (56) Teeth with the thin bones at their roots sixty-four. 57) Nails, twenty. (58) The tibial and the ulnar bones. (59) Phalanges of fingers, sixty. (60) Femoral bones, two. (61) Four to the insteps. (62) Four to the elbows. (63) Four to the thighs (64) Two to each of the knee joints and cheek. (65) Four, to the axilla (*Aksha*), two to the palate, and two to the hips. (66) One to the organ of generation (arch of the pubis). (67) The back bone consists of forty-five parts. (68) Fifteen bones to the neck. (69) The collar bone is one on each side (two clavicles) (70) Likewise the jaw. (71) There are two bones at its root. (72)

Two to the eyes, two to the temples, and two to the

cheeks. (73) There is one bone called ghonâsthi in the nose. (74) The ribs (thirteen on each flank), with their (twenty) articulations (Arvudas) in the breast and (twenty-six) in the back (sthânakas) number seventy-two boues in all 75) There are seventeen bones in the breast. (76) Two temple bones. (77) The head has four skull bones. (78 There are seven hundred S iras (tubular vessels) in the body. (79) Nine hundred ligaments. (80) I wo hundred Dhamanis (nerves) 81) Five hundred muscles. (82) Twenty-nine Lakshas, nine hundred and fifty-six small tubular vessels, with their ramfications 83 Three Lakhs of roots (pores) of hair and hair in the beard, etc. (84) Hundred and seven Marmas (vital parts). (85) Two hundred joints. (86)

There are fifty-four knots and sixty-seven Lakhs of hairs. (87) The navel, the vital principle known as the *ojas* the rectum, the semen, blood, the temples, the head, the throat and the heart are the abodes of vitality. 88) The two arms, the two thighs, the trunk, and the head are the six limbs. (89) The lard, the flesh, the oily principle the lungs, the navel, the hairs, the liver, the spleen, the small intestine, the two kidneys, the urinary bladder, the cecum, the stomach, the heart, the large intestine, the arms, the abdomen, and the passage of the rectum. (90) The pupils, the eye-balls, the helix, the ears, the lobes of the ears, the cheeks, the eye-brows, the temples, the gums of teeth, the lips, the cavities of the loins, the groins, the testes, the two female breasts which are the conglomerations of solidified mucous, the breasts, the uvula, the hips, the arms, the thighs, the calves of legs, the palate, the belly, the two upper openings of the urinary bladder, the chin, the roots of jaws and the nape of the neck are the members of the body. (91) The sound,

touch, taste, and smell are the objects of perception. (92) The nose, the eyes, the skin, the tongue the ears, and the mind (intellect) are the cognitive organs. (93 The hands, the legs, the arms, the genitals, and the tongue are the operative organs. (94) The mind, the intellect, the self, and the unmanifest principle (Nature) are beyond the cognisance of the senses. (95)

This body, O Earth, is called the field (of self-consciousness), the knower of this is called Kshetrajna by the wise. (96)

In all Kshetras (self-conscious bodies) know me to be the self-conscious principle or self (Kshetrajna). He, who seeks for final emancipation, must rightly understand the nature of this self-conscious Ego, and of the self-conscious body as well. (97)

CHAPTER XCVII.

WITH his legs flexed up, and the soles of his feet placed on the thighs, and the right hand held in the left, he shall sit with his eyes fixed on the tip of his nose, keeping his tongue tucked up against the soft palate, and the upper row of his teeth not touching the lower one. He, not observing the quarters of the heaven, bereft of fear, and calm in spirit, pondering upon the principle which lies beyond the twenty four categories* (1) On the Reality

* The Sânkhya system of Hindu philosophy, so calld from the fact of its enumerating the number (Sankhâ) of the component principles of the universe, describes them as follows. From (1) *Avyakta* or unmanifest Nature proceeded *Mahat* (the principle of intellection), from *Mahat*, *Ahankâra* (egoism), from Egoism, the

that lies beyond the cognizance of the senses, unconditioned by the sound, touch, taste, sight and smell the omniscient principle, (imaged in the) material universe. (2) The all-pervading one, the subtilest of the subtile (principles). (3) On Him whose hands and legs are everywhere, whose eyes, head and mouth are everywhere, and whose organic energies prevail everywhere. (4) He shall thus meditate upon (the eternal Reality). (5) The faculty of *yoga* is evoked, within a year, in him who thus practises the art of contemplation. (6) In the event of his incapacity of concentrating his mind on the disembodied (principle), let him meditate upon the principles of earth-matter, water, light, air and ether in succession, and having been able to concentrate on the one, let him leave that, and fix his mind on another next to it in the order of enumeration. (7) Thus he shall commence to meditate on the Purusha (self).*

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five elementals or essential matters (Panchatanmâtras or the proper sensibles of sound, touch, sight, taste and smell—*S'avdatanmâtra Spars'a tanmâtra, Ruputanmâtra, Rasa-tanmâtra and Gandha tanmâtra,*) which, in a manner, form the atoms of perception, if we are warranted to use such a term. Through the union of Ahankâra and the Tanmâtras, the eleven senses (the five cognitive, and the five operative senses) together with the mind were formed, and lastly of the five Tanmâtras the five gross elements of ether air, light, water and earth were evolved out, which form the objects of these *Indriyas* or senses. The first eight of these categories from the *Avyakta* to the *Panchatanmâtras* collectively from what is called *Prakriti* or Nature, the last sixteen being called modifications or *Vikâras.* All these twenty four categories are unconscious, it is only when the *Purusha*, the twenty-fifth category in the list, is associated with Prakriti that self-consciousness is emanated.

* *Purusha* lit. 'means the self that lies ensconced in each individual organism. He who lies (S'eta) in all the *Puras* (organisms) *Sarveshu Puresha S'eta iti purusha.*

Incapable of doing this even, let him concentrate his mind on the burning (image) of the *Purusha* (Self) situated within his heart, which hangs with its head downward. (9) Incapable of that, he must meditate upon the self of Vâsudeva, decked with a crown necklace, and bracelets, with the ringlets of hair, known as *S'rivatshakam*, on his breast, wielding a conch-shell, a discus, a club, and a lotus flower in his four arms wearing a garland of wild flowers round his neck, with the Earth goddess sitting at his feet. (10) What one meditatos upon in this life, one obtains after death (11) Hence avoiding all transient things, let a man meditate upon the undecaying reality (12) Nothing undecaying (eternal exists but the *Purusha*. (13 By obtaining that, one becomes liberated (14)

Since the Supreme Lord is ensconced in all subtile bodies (whether mobile or immobile), he is called *Purusha* by the contemplators of immutable principles. (15)

In the first watch, or in the last watch of each night, let the *Yogin* unremittingly meditate upon the Self of Vishnu, the subjective principle *(Purusha)* void of all qualities or attributes, the twenty-fifth category (of the Sankhya philosophy). (16)

Upon Him, who is unknown even to the knowers of immutable principles is devoid of all principles and attributes (yet) the enjoyer of all attributes (qualities) non-adherent to any thing, yet the supporter of all (17)

He is both in the inside and out-side of created beings. is both mobile and immobile, unknowable on account of his extreme subtility, both near and remote. (18)

Though indivisible, he lies divided by the created things (existing in divided or individualised shapes in

all) imaged by time—past, present and future, the con troller, the devourer of all. (19)

The illuminant of all illuminating bodies, he is called the darkest darkness—the knowledge, the (thing) known, (the one) accessible to knowledge, the being ensconced in the heart of all. (20)

Thus I have described in brief the self-conscious body (kshetra), the knowledge and the knowable. A votary of mine, knowing this, attains my Self. (21)

CHAPTER XCVIII

HAVING been thus addressed (by Vishnu), Earth bowed down (to him) by lying on her knees and head, and prayed. (1) O Lord, constantly do the four elements reside by thy side, *viz.*, the ether resides in the shape of thy conch-shell, the air in the shape of thy discus, the light in the shape of thy club, the water in the shape of thy lotus flower, I wish to remain in my present form between thy feet. (2)

Having been thus addressed (by Earth), the lord replied "be it so." (3) Earth, having obtained her end, did so remain. (4) And propitiated the god of the gods (as follows). (5) *Om*, obeisance to thee. (6) The Lord of the deities. (7) O Vasudeva, (8) The primal god. (9) The god of desires, (10) The protector of desires (11) The protector of the world. (12) One without origin, middle and end. (13) The Lord of created beings (*Prajápati*). (14) The lord of good creatures. (15) The great Lord of created beings. (16) The lord of food, or wealth, or life (*Urjaspati.*) (17) The lord of

speech. (18) The lord of the universe. (19) The lord of heaven. (20) The lord of the forest in the shape of a tree of the *Vanaspati* species. (21) The lord of milk. (22) The lord of earth. (23) The lord of water. (24) The lord of the quarters of the heaven. (25) The lord of Mahat (Nature) (26) The lord of the Maruts. (27) The lord of Lakshmi (beauty or light). (28) The exponent of Brahma. (29) The beloved or lover of Bráhmanas. (30) All-coursing (31) The unthinkable (32) Accessible to knowledge. (33) *Purusha*. (34) The first adored. (35) The essence of Brâhmanism. (36) Lover of Brahma The embodied Brahma. (37) Embodied by the universe (38) The supreme king. (39) The four-fold supreme king *(Chtus Maha-Rajika)* (40) The effulgent one. (41) The superlative effulgence. (42) The*Sapta* (the sun). (43) Of great fortune. (44). The sound. (45) The contented one. (46) The contentment. (47) *Pratardana*. (48) The superbly created. (49) The superbly uncreated one. (50) The obedient one. (51) Sacrifice. (52) The great sacrifice. (53) The sacrificial Yoga. (54) Obtainable by didt of Yajna. (55) The destroyer of Yajna. (56) The unconquered being. (57) One without doubt or hesitation. (58) Immeasurable. (59) The supreme. (60) The old. (61) The *Lekhya* (62) The supporter of created beings. (63) The wearer of variegated peacock plumes. (64) The receiver of sacrificial portions. (65) The recipient of *Purodâsha* oblation. (66) The lord of the universe. (67) The upholder of the universe. (68) The pure-ladled one. (69) Of undecaying worship. (70) *Gritaschi* (fire) (71) *Khando-parasho*. (72) The lotus navelled one (73) The holder of lotus flower. (74) *Padmadharadhara*. (75) *Hrishikesha*. (76) One horned one (77) The great boar (78) *Druhma*. (79) The undecaying

one (80) The eternal one. (81) *Purusha.* (82) The great *Purusha.* (83) *Kapila.* (84) The framer of the Sânkhya philosophy. (85) Vis'yaksen (86) Virtue. (87). The giver of virtue. (88) Virtue-limbed one. (89) The giver of the wealth of virtue. (90) The giver of sacrifice. (91) The all-pervading one. (92) The invincible one. (93) The long-suffering one. (94) *Krishna.* (95) The lotus-eyed one. (96) The orbit of waters. (97) The loving one. (98) Universe-loving. (99) Obeisance, obeisance. (100)

Earth, who has realised the end of her heart, having thus gladly hymnised the deity began to address it as follows :—

CHAPTER XCIX

HAVING seen the goddess Lakshmi, whose complexion was like that of molten gold and who was resplendent with the effulgent energy of Tapasyâ, engaged in pressing the feet of the supreme god earth gladly questioned her as follows :—(1)

"O thou adorable goddess whose hands are like awakening red water-lilies, who art pressing the feet of the full-blown-lotus-navelled one, who dost constantly reside in full blown red lilies, and whose complexion resembleth a red water lily in colour. (2)

"O thou golden-coloured one, whose eyes are like the blue lotus flowers, who art clad in a white cloth, bedecked with ornaments. O thou moon-faced one, whose complexion glows with the effulgence of the sun. Mighty goddess, the foremost in the universe (3)

"Thou art sleep, the Nature that has produced the universe Thou art comprehension, victory and apathy

(to worldly concerns). O Lakshmi, Thou art beauty, progeny, fame, decoration, knowledge and speech, the most sanctifying. (4)

Thou art *Svadhâ*, forbearance, giver of opulence, moral law, preservation and status; thou art unbounded fame, as well as non-malice. Thou art intellect, memory and *S'vâhâ*. (5)

As the Supreme god exists assailing (pervading) the three regions, thou too, O thou black-eyed one, dost exist (everywhere) granting boons. Humbly do I ask thee about thy attributes. (6)

Having been thus interrogated by Earth, Lakshmi, sitting in front of the god of gods, replied, O thou golden complexioned goddess, constantly do I reside by the side of my consort, the destroyer of the demon Madhu. (7)

He of whom do I think in my mind by the order of the lord, Him the votaries call affluent. Hear me, O thou nurse of creatures, enumerate the persons who can make me recollect them in my mind. In these do I reside. (8)

I reside in the sun, in the moon, in the cloudless starry heaven, in the pendant rain-clouds spanned by rainbows and spangled by lightnings. (9)

As well do I reside in drossless (cleansed) gold and silver, in gems, in clean clothes, in land, in buff coloured mansions, in divine temples decked with banners. (10)

In fresh cowdung, in infatuated elephants, in exhilerated horses, in spirited bullocks, and in Brâhmaṇas devoted to study. (11)

In the royal throne, in the Vilva and Amalaka fruits, in the umbrella, in the conch shell, in the lotus

flower, in the blazing fire and in a shining sword-blade and in a bright untarnished mirror. (12)

In pitchers full of water, in places decked with chowris, fans of palmyra leaves, in nice-looking ewers, and in the newly raised earth. (13)

In the milk and clarified butter, in cereal (S'advala), in honey, in milk curd, in the persons of ladies and virgins and in the bodies of gods, Tapsvins and those who perform yogas. (14)

In the arrow, in a victor just returned from the war, in a dead body killed in battle, in the soul of the latter residing in heaven, in the chanting of the Vedic mantras, in the blowing of conches, and in the sounds of the terms *Svâhâ* and *Svadhâ* and in the sound of music. (15)

In the installation ceremonies of kings, in marriage ceremonies, in sacrificial ceremonies, in bridegrooms, in persons who have washed their heads, in white flowers, in hills, in sweet fruits, and in broad streams of water. (16)

In water, in water-ful tanks, in grassy plots, in tanks full of lotus-flowers, in the wood, in calves, in happy children, and in honest and virtuous men. (17)

In persons who observe rules of conduct, and in those devoted to the cultivation of S'astras, in the humble and decently clad, in those who have cleansed their teeth or body, in those who are moderate in eating, and in the worshippers of *Stithis.* (18)

In those who are contented with their own wives, or devoted to virtue, or scrupulously follow the rules of virtue, averse to over-eating, constantly carry flowers on their persons, or perfume their bodies with scents or scented unguents or bedeck their person. (19)

In those who dwell in truth, are devoted to the good of creatures, for-bearing and void of anger, in those who

do well their own business or those of others; in persons of benevolent dispositions, in the always lowly. (20)

Constantly do I reside in well decked females, in faithful, sweet-tongued wives, who are frugal in their habits, have born children, keep their purse (store) in secret, and are fond of presents. (21)

In (wives) who keep their house neat and tidy, have controlled their senses, are not quarrelsome in their habit and keep to the path of virtue, or are free from low passions and kind and loving as well as in Madhusudana (Vishnu, the destroyer of Madhu)—These in whom do I perpetually reside. (22)

CHAPTER C

THIS foremost of the *Dharma S'astras* has been promulgated by the god himself. Brâhmanas, who study or teach this Law Code, acquire an elevated status in the celestial region. (1)

This (Code) is holy, auspicious, life-prolonging, and heaven-awarding. It imparts fame, knowledge, opulence and good fortune. (2)

This (Code) should be studied, remembered, heard and recited to others. Persons, deserving good, shall hear it narrated during the celebrations of a *S'raddha* ceremony. This is the most hidden (Code of virtue) O Earth, I have promulgated to thee. (3)

For the good of the universe I, out of complacence, have promulgated this hidden, auspicious Code of eternal laws teeming with virtue, the receptacle of bliss, and remover of evil dreams. (4)

THE END.

व्याससंहिता ।

प्रथमोऽध्यायः ।

वाराणस्यां सुखासीनं वेदव्यासं तपोनिधिम् ।
पप्रच्छुर्मुनयोऽभ्येत्य धर्म्मान् वर्णव्यवस्थितान् ॥ १
स पृष्टः स्मृतिमान् स्मृत्वा स्मृतिं वेदार्थगर्भिताम् ।
उवाचाथ प्रसन्नात्मा मुनयः श्रूयतामिति ॥ २
यत्र यत्र स्वभावेन कृष्णसारो मृगः सदा ।
चरते तत्र वेदोक्तो धर्म्मो भवितुमर्हति ॥ ३
श्रुतिस्मृतिपुराणानां विरोधो यत्र दृश्यते ।
तत्र श्रौतं प्रमाणन्तु तयोर्द्वैधे स्मृतिर्वरा ॥ ४
ब्राह्मणक्षत्रियविशस्त्रयो वर्णा द्विजातयः ।
श्रुतिस्मृतिपुराणोक्तधर्म्मयोग्यास्तु नेतर ॥ ५
शूद्रो वर्णश्चतुर्थोऽपि वर्णत्वाद्धर्म्ममर्हति ।
वेदमन्त्रस्वधास्वाहावषट्कारादिभिर्विना ॥ ६
विप्रवद्विप्रविन्नासु क्षत्रविन्नासु विप्रवत् ।
जातकर्म्माणि कुर्व्वीत ततः शूद्रासु शूद्रवत् ॥ ७
वैश्यासु विप्रक्षत्राभ्यां ततः शूद्रासु शूद्रवत् ।
अधमादुत्तमायान्तु जातः शूद्राधमः स्मृतः ॥ ८
ब्राह्मण्यां शूद्रजनितश्चण्डालो धर्म्मवर्जितः ।
कुमारीसम्भवस्त्वेकः सगोत्रायां द्वितीयकः ॥ ९

ब्राह्मणां शूद्रजनितश्चाण्डालस्त्रिविधः स्मृतः ।
वर्द्धकी नापितो गोप आशापः कुम्भकारकः ॥ १०
वणिक्किरातकायस्थमालाकारकुटुम्बिनः ।
वरटो मेदचण्डालोदासश्वपचकोलकाः ॥ ११
एतेऽन्त्यजाः समाख्याता ये चान्ये च गवाशनाः ।
एषां सम्भाषणात् स्नानं दर्शनादर्कवीक्षणम् ॥ १२
गर्भाधानं पुंसवनं सीमन्तो जातकर्म्म च ।
नामक्रियानिष्क्रमणेऽन्नाशनं वपनक्रिया ॥ १३
कर्णवेधो व्रतादेशो वेदारम्भक्रियाविधिः ।
केशान्तःस्नानमुद्वाहो विवाहाग्निपरिग्रहः ॥ १४
त्रेताग्निसंग्रहश्चेति संस्काराः षोड़श स्मृताः ।
नवैताः कर्णवेधान्ता मन्त्रवर्ज्जं क्रियाः स्त्रियाः ॥ १५
विवाहो मन्त्रतस्तस्याः शूद्रस्यामन्त्रतो दश ।
गर्भाधानं प्रथमतस्तृतीये मासि पुंसवः ॥ १६
सीमन्तश्चाष्टमे मासि जाते जातक्रिया भवेत ।
एकादशेऽह्नि नामार्कस्येक्षा मासि चतुर्थके ॥ १७
षष्ठे मास्यन्नमश्नीयाच्चूड़ाकर्म्म कुलोचितम् ।
कृतचूड़े च बाले च कर्णवेधो विधीयते ॥ १८
विप्रो गर्भाष्टमे वर्षे क्षत्र एकादशे तथा ।
द्वादशे वैश्यजातिस्तु व्रतोपनयमर्हति ॥ १९
तस्य प्राप्तव्रतस्यायं कालः स्याद्द्विगुणाधिकः ।
वेदव्रतच्युतो व्रात्यः स व्रात्यः स्तोममर्हति ॥ २०
द्वे जन्मनी द्विजातीनां मातुः स्यात् प्रथमं तयोः ।
द्वितीयं छन्दसां मातुर्ग्रहणाद्विधिवद्गुरोः ॥ २१

एवं द्विजातिमापन्नो विमुक्तो वान्यदोषतः।
श्रुतिस्मृतिपुराणानां भवेदध्ययनक्षमः॥ २२
उपनीतो गुरुकुले वसेन्नित्यं समाहितः।
बिभृयाद्दण्डकौपीनोपवीताजिनमेखलाः॥ २३
पुण्येऽह्नि गुर्व्वनुज्ञातः कृतमन्त्राहुतिक्रियः।
स्मृत्वोङ्कारञ्च गायत्रीमारभेद्वेदमादितः॥ २४
शौचाचारविचारार्थं धर्म्मशास्त्रमपि द्विजः।
पठेत गुरुतः सम्यक् कर्म्म तद्दिष्टमाचरेत्॥ २५
ततोऽभिवाद्य स्थविरान् गुरुञ्चैव समाश्रयेत्।
स्वाध्यायार्थं तदा यत्नं सर्व्वदा हितमाचरेत्॥ २६
नापक्षिप्तोऽपि भाषेत न व्रजेत ताड़ितोऽपि वा।
विद्वेषमथ पैशुन्यं हिंसनञ्चार्कवीक्षणम्॥ २७
तौर्य्यत्रिकानृतोन्मादपरिवादानलङ्क्रियाम्।
अञ्जनोद्वर्त्तनादर्शस्रग्विलेपनयोषितः॥ २८
वृथाटनमसन्तोषं ब्रह्मचारी विवर्ज्जयेत्।
ईषच्चलितमध्याह्नेऽनुज्ञातो गुरुणा स्वयम्॥ २९
अलोलुपश्चरेद्भैक्षं व्रतिपूत्तमवृत्तिषु।
सद्योभिक्षान्नमादाय वित्तवत्तदुपस्पृशेत्॥ ३०
कृतमाध्याह्निकोऽश्नीयादनुज्ञातो यथाविधि।
नाद्यादेकान्नमुच्छिष्टं भुक्त्वा चाचामितामियात्॥ ३१
नान्यद्भक्षितमादद्यादापन्नो द्रविणादिकम्।
अनिन्द्यामन्त्रितः श्राद्धे पैत्र्येऽश्नीयाद्गुरुचोदितः॥ ३२
एकान्नमप्यविरोधे व्रतानां प्रथमाश्रमी।
भुक्त्वा गुरुमुपासीत कृत्वा सम्भुक्षणादिकम्॥ ३३

समिधोऽन्वाधादधीत ततः परिचरेद्गुरुम्।
अधीत गुर्व्वनुज्ञातः प्रणम्य प्रथमं गुरोः॥ ३४
एवमन्वहमभ्यासी ब्रह्मचारी व्रतं चरेत्।
हितोपवादः प्रियवाक् सम्यग्गुर्व्वर्थसाधकः॥ ३५
नित्यमाराधयेदेनमा समाप्तेः श्रुतिग्रहात्।
अनेन विधिनाधीतवेदमन्त्रो द्विजो नयेत्॥ ३६
शापानुग्रहसामर्थ्यं ऋषीणाञ्च सलोकताम्।
पयोऽमृताभ्यां मधुभिः साज्यैः प्रीणन्ति देवताः॥ ३७
तस्मादहरहर्व्वेदमनध्यायमृते पठेत्।
यदक्तं तदनध्याये गुरोर्व्वचनमाचरन्॥ ३८
व्यतिक्रमादसम्पूर्णमनहङ्कृतिराचरेत्।
परत्रेह च तद्ब्रह्म अनधीतमपि द्विजम्।
यस्तूपनयनादेतदा मृत्योर्व्रतमाचरेत॥ ३९
स नैष्ठिको ब्रह्मचारी ब्रह्मसायुज्यमाप्नुयात्।
उपकुर्व्वाणको यस्तु द्विजः षड्‌विंशवार्षिकः॥ ४०
केशान्तकर्म्मणा तत्र यथोक्तचरितव्रतः।
समाप्यवेदान् वेदौ वा वेदं वा प्रसभं द्विजः।
स्नायीत गुर्व्वनुज्ञातः प्रवृत्तोदितदक्षिणः॥ ४१
इति श्रीवेदव्यासीये धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

एवं स्नातकतां प्राप्तो द्वितीयाश्रमकाङ्क्षया।
प्रतीक्षेत विवाहार्थमनिन्द्यान्वयसम्भवाम्॥ १

अरोगादुष्टवंशोत्थामशुल्कदानदूषिताम्।
सवर्णामसमानार्षाममातृपितृगोत्रजाम्॥ २
अनन्यपूर्विकां लघ्वीं शुभलक्षणसंयुताम्।
धृताधोवसनां गौरीं विख्यातदशपूरुषाम्॥ ३
ख्यातनाम्नः पुत्त्रवतः सदाचारवतः सतः।
दातुमिच्छोर्दुहितरं प्राप्य धर्म्मेण चोद्वहेत्॥ ४
ब्राह्मोद्वाहविधानेन तदभावे परो विधिः।
दातव्यैषा सदृक्षाय वयोविद्यान्वयादिभिः॥ ५
पितृवत् पितृभ्रातृषु पितृव्यज्ञातिमातृषु।
पूर्व्वाभावे परो दद्यात् सर्व्वाभावे स्वयं व्रजेत्॥ ६
यदि सा दातृवैकल्याद्रजः पश्येत् कुमारिका।
भ्रूणहत्याश्च यावत्यः पतितः स्यात् तदप्रदः॥ ७
तुभ्यं दास्याम्यहमिति ग्रहीष्यामीति यस्तयोः।
कृत्वा समयमन्योन्यं भजते न स दण्डभाक्॥ ८
त्यजन्नदुष्टां दण्ड्यः स्याद्दूषयंश्चाप्यदूषिताम्॥ ९
ऊढायां हि सवर्णायामन्यां वा काममुद्वहेत्।
तस्यामुत्पादितः पुत्त्रो न सवर्णात् प्रहीयते॥ १०
उद्वहेत् क्षत्त्रियां विप्रो वैश्याञ्च क्षत्त्रियो विशाम्।
स तु शूद्रो द्विजः कश्चिन्नाधमः पूर्व्ववर्णजाम्॥ ११
नानावर्णासु भार्य्यासु सवर्णा सहचारिणी।
धर्म्मा धर्म्मेषु धर्म्मिष्ठा ज्येष्ठा तस्य सजातिषु॥ १२
पाटितोऽयं द्विजाः पूर्व्वमेकदेहः स्वयम्भुवा।
पतयोऽर्द्धेन चार्द्धेन पत्न्योऽभूवन्निति श्रुतिः॥ १३

यावन्न विन्दते जायां तावदर्द्धो भवेत् पुमान्।
नार्द्धं प्रजायते सर्व्वं प्रजायतेत्यपि श्रुतिः॥ १४
गुर्व्वी सा भूस्त्रिवर्गस्य वोढ़ं नान्येन शक्यते।
यतस्ततोऽन्वहं भूत्वा स्ववशो बिभृयाच्च ताम्॥ १५
कृतदारोऽग्निपत्नीभ्यां कृतवेश्मा गृहं वसेत्।
स्वकृत्यं वित्तमासाद्य वैतानाग्निं न हापयेत्॥ १६
स्मार्त्तं वैवाहिके वह्नौ श्रौतं वैतानिकाग्निषु।
कर्म्म कुर्य्यात् प्रतिदिनं विधिवत् प्रीतिपूर्व्वतः॥ १७
सम्यग्धर्म्मार्थकामेषु दम्पतिभ्यामहर्निशम्।
एकचित्ततया भाव्यं समानव्रतवृत्तितः॥ १८
न पृथग्विद्यते स्त्रीणां त्रिवर्गविधिसाधनम्।
भावतो ह्यतिदेशाद्वा इति शास्त्रविधिः परः॥ १९
पत्युः पूर्व्वं समुत्थाय देहशुद्धिं विधाय च।
उत्थाप्य शयनाद्यानि कृत्वा वेश्मविशोधनम्॥ २०
मार्ज्जनैर्लेपनैः प्राप्य साग्निशालं स्वमङ्गनम्।
शोधयेदग्निकार्य्याणि स्निग्धान्युष्णेन वारिणा॥ २१
प्रोक्षणैरिति तान्येव यथास्थानं प्रकल्पयेत्।
द्वन्द्वपात्राणि सर्व्वाणि न कदाचिद्वियोजयेत्॥ २२
शोधयित्वा तु पात्राणि पूरयित्वा तु धारयेत्।
महानसस्य पात्राणि वहिः प्रक्षाल्य सर्व्वथा॥ २३
मृद्भिश्च शोधयेच्चुल्लीं तत्राग्निं विन्यसेत्ततः।
स्मृत्वा नियोगपात्राणि रसांश्च द्रविणानि च॥ २४
कृतपूर्व्वाह्णकार्य्या च स्वगुरूनभिवादयेत्।
ताभ्यां भर्त्तृपितृभ्यां वा भ्रातृमातुलबान्धवैः॥ २५

वस्त्रालङ्काररत्नानि प्रदत्तान्येव धारयेत्।
मनोवाक्कर्म्मभिः शुद्धा पतिदेशानुवर्त्तिनी ॥ २६
छायेवानुगता स्वच्छा सखीव हितकर्म्मसु।
दासीवादिष्टकार्य्येषु भार्य्या भर्त्तुः सदा भवेत् ॥ २७
ततोऽन्नसाधनं कृत्वा पतये विनिवेद्य तत्।
वैश्वदेवकृतैरन्नैर्भोजनीयांश्च भोजयेत् ॥ २८
पतिञ्च तदनुज्ञातः शिष्टमन्नाद्यमात्मना।
भुक्त्वा नयेदहःशेषमायव्ययविचिन्तया ॥ २९
पुनः सायं पुनः प्रातर्गृहशुद्धिं विधाय च।
कृतान्नसाधना साध्वी सुभृशं भोजयेत् पतिम् ॥ ३०
नातितृप्त्या स्वयं भुक्त्वा गृहनीतिं विधाय च।
आस्तीर्य्य साधु शयनं ततः परिचरेत् पतिम् ॥ ३१
सुप्ते पतौ तदभ्यासे स्वपेत्तद्गतमानसा।
अनग्ना चाप्रमत्ता च निष्कामा च जितेन्द्रिया ॥ ३२
नोच्चैर्वदेन्न परुषं न बहून् पत्युरप्रियम्।
न केनचित् विवदेच्च अप्रलापविलापिनी ॥ ३३
न चातिव्ययशीला स्यान्न धर्म्मार्थविरोधिनी।
प्रमादोन्मादरोषेर्ष्यावञ्चनञ्चातिमानिताम् ॥ ३४
पैशुन्यहिंसाविद्वेषमहाहङ्कारधूर्त्तताः।
नास्तिक्यसाहसस्तेयदम्भान् साध्वी विवर्ज्जयेत् ॥ ३५
एवं परिचरन्ती सा पतिं परमदैवतम्।
यशः शमिह यात्येव परत्र च सलोकताम् ॥ ३६
योषितो नित्यकर्म्मोक्तं नैमित्तिकमथोच्यते।
रजोदर्शनतो दोषात् सर्व्वमेव परित्यजेत् ॥ ३७

सर्वैर्वर्ज्जिता शौचं लज्जितान्तर्गृहे वसेत्।
एकाम्बरावृता दीना स्नानालङ्कारवर्ज्जिता॥ ३८
मौनिन्यधोमुखी चक्षुःपाणिपद्भिरचञ्चला।
अश्नीयात् केवलं भक्तं नक्तं मृन्मयभाजने॥ ३९
स्वपेद्भूमावप्रमत्ता क्षपेदेवमहस्त्रयम्।
स्नायीत च त्रिरात्रान्ते सचैलमुदिते रवौ॥ ४०
विलोक्य भर्त्तुर्वदनं शुद्धा भवति धर्म्मतः।
कृतशौचा पुनः कर्म्म पूर्ववच्च समाचरेत्॥ ४१
रजोदर्शनतो याः स्यू रात्रयः षोडशर्त्तवः।
ततः पुंबीजमक्लिष्टं शुद्धे क्षेत्रे प्ररोहति॥ ४२
चतस्रश्चादिमा रात्रीः पर्ववच्च विवर्ज्जयेत्।
गच्छेद्युग्मासु रात्रीषु पौष्णपित्र्यर्क्षराक्षसान्॥ ४३
प्रच्छादितादित्यपथे पुमान् गच्छेत् सुयोषितः।
क्षौमालङ्कृताप्नोति पुत्रं पूजितलक्षणम्॥ ४४
ऋतुकालेऽभिगम्यैवं ब्रह्मचर्य्ये व्यवस्थितः।
गच्छन्नपि यथाकामं न दुष्टः स्यादनन्यकृत्॥ ४५
भ्रूणहत्यामवाप्नोति ऋतौ भार्य्यापराङ्मुखः।
सा त्ववाप्याऽन्यतो गर्भं त्याज्या भवति पापिनी॥ ४६
महापातकदुष्टा च पतिगर्भविनाशिनी।
सद्वृत्तचारिणीं पत्नीं त्यक्त्वा पतति धर्म्मतः॥ ४७
महापातकदुष्टोऽपि नाप्रतीक्ष्यस्तया पतिः।
अशुद्धे चयमादूरं स्थितायामनुचिन्तया॥ ४८
व्यभिचारेण दुष्टानां पतीनां दर्शनादृते।
धिक्कृतावामवाच्यायामन्यत्र वासयेत् पतिः॥ ४९

शुश्रूस्तामातृवत्तातां पूर्ववद्व्यवहारयेत्।
धूर्त्तां च धर्म्मकामघ्नीमपुत्रां दीर्घरोगिणीम्॥ ५०
सुदुष्टां व्यसनासक्तामहितामधिवासयेत्।
अधिविन्नामपि विभुः स्त्रीणान्तु समतामियात्॥ ५१
विवर्णा दीनवदना देहसंस्कारवर्ज्जिता।
पतिव्रता निराहारा शोष्यते प्रोषिते पतौ॥ ५२
मृतं भर्त्तारमादाय ब्राह्मणी वह्निमाविशेत्।
जीवन्ती चेत्त्यक्तकेशा तपसा शोधयेद्वपुः॥ ५३
सर्व्वावस्थासु नारीणां न युक्तः स्यादरक्षणम्।
तदेवानुक्रमात् कार्य्यं पितृभर्त्तृसुतादिभिः॥ ५४
जाताः सुरक्षिता या ये पुत्रपौत्रप्रपौत्रकाः।
ये यजन्ति पितॄन् यज्ञैर्मोक्षप्राप्तिमहोदयैः॥ ५५
दाहयेदविलम्बेन भार्य्याश्चात्र व्रजेत सा॥ ५६
इति श्रीवेदव्यासीये धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

नित्यं नैमित्तिकं काम्यमिति कर्म्म त्रिधा मतम्।
त्रिविधं तच्च वक्ष्यामि गृहस्थस्यावधार्य्यताम्॥ १
यामिन्याः पश्चिमे यामे त्यक्तनिद्रो हरिं स्मरेत्।
आलोक्य मङ्गलद्रव्यं कर्म्मावश्यकमाचरेत्॥ २
कृतशौचो निषेव्याग्निं दन्तान् प्रक्षाल्य वारिणा।
स्नात्वोपास्य द्विजः सन्ध्यां देवादींश्चैव तर्पयेत्॥ ३

वेदवेदाङ्गशास्त्राणि इतिहासानि चाभ्यसेत्।
अध्यापयेच सच्छिष्यान् सद्विप्रांश्च द्विजोत्तमः॥ ४
अलब्धं प्रापयेल्लब्ध्वा यथामात्रं समापयेत्।
समर्थो हि समर्थेन नाविज्ञातः क्वचिद्वसेत्॥ ५
सरित्सरसि वापीषु गर्त्तप्रस्रवणादिषु।
स्नायीत यावदुद्धृत्य पञ्च पिण्डानि वारिणा॥ ६
तीर्थाभावेऽप्यशक्त्या वा स्नायात् तोयैः समाहृतैः।
गृहाङ्गणगतस्तत्र यावदम्बरपीड़नम्॥ ७
स्नानमब्दैवतैः कुर्य्यात् पावनैश्चापि मार्ज्जनम्।
मन्त्रैः प्राणानिरायम्य सौरैश्चार्कं विलोकयेत्॥ ८
तिष्ठन् स्थित्वा तु गायत्रीं ततः स्वाध्यायमारभेत्।
ऋचाञ्च यजुषां साम्नामथर्वाङ्गिरसामपि॥ ९
इतिहासपुराणानां वेदोपनिषदां द्विजः।
शक्त्या सम्यक् पठेन्नित्यमल्पमप्या समापनात्॥ १०
स यज्ञदानतपसामखिलं फलमाप्नुयात्।
तस्मादहरहर्वेदं द्विजोऽधीयीत वाग्यतः॥ ११
धर्म्मशास्त्रेतिहासादि सर्व्वेषां शक्तितः पठेत्।
कृतस्वाध्यायः प्रथमं तर्पयेच्चाथ देवताः॥ १२
जान्वा च दक्षिणं दर्भैः प्रागग्रैः सयवैस्तिलैः।
एकैकाञ्जलिदानेन प्रकृतिस्थोपवीतकः॥ १३
समस्तान्वयो ब्रह्मसब्रह्मार उदङ्मुखः।
तिर्य्यग्दर्भांश्च वामाग्रैर्य्यवैस्तिलविमिश्रितैः॥ १४
अधोभिरुत्तरक्षिप्तैः कनिष्ठामूलनिर्गतैः।
ताभ्यां ताभ्यामञ्जलिभ्यां मनुष्यांस्तर्पयेत्ततः॥ १५

दक्षिणाभिमुखः सव्यं जान्वा च द्विगुणैः कुशैः।
तिलैर्जलैश्च दर्भिन्या मूलदर्भादिभिः सृतैः॥ १६
दक्षिणांसोपवीतः स्यात् क्रमेणाञ्जलिभिस्त्रिभिः।
सन्तर्पयेद्दिव्यपितृंस्तत्परांश्च पितॄन् स्वकान्॥ १७
मातृमातामहांस्तद्वत्त्रीनेवं हि त्रिभिस्त्रिभिः।
मातामहाश्च येऽप्यन्ये गोत्रिणो दाहवर्ज्जिताः॥ १८
तानेकाञ्जलिदानेन तर्पयेच्च पृथक् पृथक्।
असंस्कृतप्रमीता ये प्रेतसंस्कारवर्ज्जिताः॥ १९
वस्त्रनिष्पीड़नाम्भोभिस्तेषामाप्यायनं भवेत्।
अतर्पितेषु पितृषु वस्त्रं निष्पीड़येच्च यः॥ २०
निराशाः पितरस्तस्य भवन्ति सुरमानुषैः।
पयोदर्भस्वधाकारगोत्रनामतिलैर्भवेत्॥ २१
सुदत्तं तत् पुनस्तेषामेकेनापि वृथा विना।
अन्यचित्तेन यद्दत्तं यद्दत्तं विधिवर्ज्जितम्॥ २२
अनासनस्थितेनापि तज्जलं रुधिरायते।
एवं सन्तर्पिताः कामैस्तर्पकांस्तर्पयन्ति च॥ २३
ब्रह्मविष्णुशिवादित्यमित्रावरुणनामभिः।
पूजयेल्लक्षितैर्मन्त्रैर्जलमन्त्रोक्तदेवताः॥ २४
उपस्थाय रवेः काष्ठां पूजयित्वा च देवताः।
ब्रह्माग्नीन्द्रौषधीजीवविष्णुनामकृतांश्च ताम्॥ २५
अपां यतेति सत्कार्यं नमस्कारैः स्वनामभिः।
कृत्वा मुखं समालभ्य स्नानमेवं समाचरेत्॥ २६
ततः प्रविश्य भवनमावसथे हुताशने।
पाकयज्ञांश्च चतुरो विदध्याद्विधिवद्द्विजः॥ २७

अनाहितावसथ्याग्निरादायान्नं घृतप्लुतम् ।
शाकलेन विधानेन जुहुयाल्लौकिकेऽनले ॥ २८
व्यस्ताभिर्व्याहृतीभिश्च समस्ताभिस्ततः परम् ।
षड्भिर्देवकृतस्येति मन्त्रवद्भिर्यथाक्रमम् ॥ २९
प्राजापत्यं स्विष्टकृतं हुत्वैवं द्वादशाहुतीः ।
ओङ्कारपूर्वः स्वाहान्तस्त्यागः स्विष्टविधानतः ॥ ३०
भुवि दर्भान् समास्तीर्य्य बलिकर्म्म समाचरेत् ।
विश्वेभ्यो देवेभ्य इति सर्व्वेभ्यो भूतेभ्य एव च ॥ ३१
भूतानां पतये चेति नमस्कारेण शास्त्रवित् ।
दद्याद्बलित्रयञ्चाग्रे पितृभ्यश्च स्वधा नमः ॥ ३२
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यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥ ३७
ग्रामस्थानं यथा शून्यं यथा कूपश्च निर्ज्जलः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥ ३८
ब्राह्मणेषु च यद्दत्तं यच्च वैश्वानरे हुतम्।
तद्धनं धनमाख्यातं धनं शेषं निरर्थकम्॥ ३९
सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे।
सहस्रगुणमाचार्य्ये ह्यनन्तं वेदपारगे॥ ४०
ब्रह्मबीजसमुत्पन्नो मन्त्रसंस्कारवर्ज्जितः।
जातिमात्रोपजीवी च स भवेद्ब्राह्मणः समः॥ ४१
गर्भाधानादिभिर्मन्त्रैर्वेदोपनयनेन च।
नाध्यापयति नाधीते स भवेद्ब्राह्मणब्रुवः॥ ४२
अग्निहोत्री तपस्वी च वेदमध्यापयेच्च यः।
सकल्पं सरहस्यञ्च तमाचार्य्यं प्रचक्षते॥ ४३
इष्टिभिः पशुबन्धैश्च चातुर्म्मास्यैस्तथैव च।
अग्निष्टोमादिभिर्यज्ञैर्येन चेष्टं स इष्टवान्॥ ४४
मीमांसते च यो वेदान् षड्भिरङ्गैः सविस्तरैः।
इतिहासपुराणानि स भवेद्वेदपारगः॥ ४५
ब्राह्मणा येन जीवन्ति नान्यो वर्णः कथञ्चन।
ईदृक्पथमुपस्थाय कोऽन्यस्तं त्यक्तुमुत्सहेत्॥ ४६
ब्राह्मणः स भवेच्चैव देवानामपि दैवतम्।
प्रत्यक्षञ्चैव लोकस्य ब्रह्मतेजो हि कारणम्॥ ४७

ब्राह्मणस्य मुखं क्षेत्रं निष्ककेरमकण्टकम्।
वापयेत् तत्र बीजानि सा कृषिः सार्व्वकामिकी॥ ४८
सुक्षेत्रे वापयेद्वीजं सुपात्रे दापयेद्धनम्।
सुक्षेत्रे च सुपात्रे च क्षिप्तं नैव विदुष्यति॥ ४९
विद्याविनयसम्पन्ने ब्राह्मणे गृहमागते।
क्रीड़न्त्योषधयः सर्वाः यास्यामः परमां गतिम्॥ ५०
नष्टशौचे व्रतभ्रष्टे विप्रे वेदविवर्ज्जिते।
दीयमानं रुदत्यन्नं भयाद्वै दुष्कृतं कृतम्॥ ५१
प्रीतिपूर्णमुखं विप्रं सुभुक्तमपि भोजयेत्।
न च मूर्खं निराहारं षड़्रात्रमुपवासिनम्॥ ५२
यानि यस्य पवित्राणि कुक्षौ तिष्ठन्ति भो द्विजाः।
तानि तस्य प्रयोज्यानि न शरीराणि देहिनाम्॥ ५३
यस्य देहे सदाश्नन्ति हव्यानि त्रिदिवौकसः।
कव्यानि चैव पितरः किम्भूतमधिकं ततः॥ ५४
यद्भुङ्क्ते वेदविद्विप्रः स्वकर्म्मनिरतः शुचिः।
दातुः फलमसङ्ख्यातं प्रतिजन्म तदक्षयम्॥ ५५
हस्त्यश्वरथयानानि केचिदिच्छन्ति पण्डिताः।
अहं नेच्छामि मुनयः कस्यैताः शस्यसम्पदः॥ ५६
वेदलाङ्गलकृष्टेषु द्विजश्रेष्ठेषु सत्सु च।
यत् पुरा पातितं बीजं तस्यैताः शस्यसम्पदः॥ ५७
शतेषु जायते शूरः सहस्रेषु च पण्डितः।
वक्ता शतसहस्रेषु दाता भवति वा न वा॥ ५८
न रणे विजयाच्छूरोऽध्ययनान्न च पण्डितः।
न वक्ता वाक्पटुत्वेन न दाता चार्थदानतः॥ ५९

इन्द्रियाणां जये शूरो धर्म्मं चरति पण्डितः।
हितप्रियोक्तिभिर्वक्ता दाता सम्मानदानतः॥ ६०
यश्चैकपङ्क्त्यां विषमं ददाति
स्नेहाद्भयाद्वा यदि वार्थहेतोः।
वेदेषु दृष्टं ऋषिभिश्च गीतं
तद्ब्रह्महत्यां मुनयो वदन्ति॥ ६१
ऊषरे वापितं बीजं भिन्नभाण्डेषु गोदुहम्।
हुतं भस्मनि हव्यञ्च मूर्खे दानमशाश्वतम्॥ ६२
मृतसूतकपुष्टाङ्गो द्विजः शूद्रान्नभोजने।
अहमेवं न जनामि कां योनिं स गमिष्यति॥ ६३
शूद्रान्नेनोदरस्थेन यदि कश्चिन्म्रियेत यः।
स भवेत् शूकरो नूनं तस्य वा जायते कुलम्॥ ६४
गर्द्दभो द्वादश जन्मानि सप्त जन्मानि शूकरः।
श्वानश्च सप्त जन्मानि इत्येवं मनुरब्रवीत्॥ ६५
अमृतं ब्राह्मणान्नेन दारिद्रं क्षत्रियस्य च।
वैश्यान्नेन तु शूद्रान्नं शूद्रान्नान्नरकं व्रजेत्॥ ६६
यश्च भुङ्क्तेऽथ शूद्रान्नं मासमेकं निरन्तरम्।
इह जन्मनि शूद्रत्वं मृतः श्वा चैव जायते॥ ६७
यस्य शूद्रा पचेन्नित्यं शूद्रा वा गृहमेधिनी।
वर्ज्जितः पितृदेवैस्तु रौरवं याति स द्विजः॥ ६८
भाण्डसङ्करसङ्कीर्णा नानासङ्करसङ्कराः।
योनिसङ्करसङ्कीर्णा निरयं यान्ति मानवाः॥ ६९
पङ्क्तिभेदी वृथापाकी नित्यं ब्राह्मणनिन्दकः।
आदेशी वेदविक्रेता पञ्चैते ब्रह्मघातकाः॥ ७०

इदं व्यासमतं नित्यमध्येतव्यं प्रयत्नतः ।
एतदुक्ताचारवतः पतनं नैव विद्यते ॥ ७१

इति श्रीवेदव्यासीये धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पराशरसंहिता

प्रथमोऽध्यायः ।

अथातो हिमशैलाग्रे देवदारुवनालये ।
व्यासमेकाग्रमासीनमपृच्छन्नृषयः पुरा ॥ १
मानुषाणां हितं धर्म्मं वर्त्तमाने कलौ युगे ।
शौचाचारं यथावच्च वद सत्यवतीसुत ॥ २
तच्छ्रुत्वा ऋषिवाक्यन्तु सशिष्योऽग्न्यर्कसन्निभः ।
प्रत्युवाच महातेजाः श्रुतिस्मृतिविशारदः ॥ ३
न चाहं सर्व्वतत्त्वज्ञः कथं धर्म्मं वदाम्यहम् ।
अस्मत्पितैव प्रष्टव्य इति व्यासः सुतोऽवदत् ॥ ४
ततस्ते ऋषयः सर्व्वे धर्म्मतत्त्वार्थकाङ्क्षिणः ।
ऋषिं व्यासं पुरस्कृत्य गता बदरिकाश्रमे ॥ ५
नानावृक्षसमाकीर्णं फलपुष्पोपशोभितम् ।
नदीप्रस्रवणाकीर्णं पुण्यतीर्थैरलङ्कृतम् ॥ ६
मृगपक्षिगणाकीर्णं देवतायतनावृतम् ।
यक्षगन्धर्व्वसिद्धैश्च नृत्यगीतसमाकुलम् ॥ ७
तस्मिन्नृषिसभामध्ये शक्तिपुत्रं पराशरम् ।
सुखासीनं महात्मानं मुनिमुख्यगणावृतम् ॥ ८
कृताञ्जलिपुटो भूत्वा व्यासस्तु ऋषिभिः सह ।
प्रदक्षिणाभिवाद्यैश्च स्तुतिभिः समपूजयत् ॥ ९

अथ सन्तुष्टमनसा पराशरमहामुनिः ।
आह सुस्वागतं ब्रूहीत्यासीनो मुनिपुङ्गवः ॥ १०
व्यासः सुस्वागतं ये च ऋषयश्च समन्ततः ।
कुशलं कुशलेत्युक्त्वा व्यासः पृच्छत्यतः परम् ॥ ११
यदि जानासि मे भक्तिं स्नेहाद्वा भक्तवत्सल ।
धर्म्मं कथय मे तात अनुग्राह्यो ह्यहं तव ॥ १२
श्रुता मे मानवा धर्म्मा वासिष्ठाः काश्यपास्तथा ।
गार्गेया गौतमाश्चैव तथा चौशनसाः स्मृताः ॥ १३
अत्रेर्विष्णोश्च सांवर्त्ता दाक्षा आङ्गिरसास्तथा ।
शातातपाश्च हारीता याज्ञवल्क्यकृताश्च ये ॥ १४
कात्यायनकृताश्चैव प्राचेतसकृताश्च ये ।
आपस्तम्बकृता धर्म्माः शङ्खस्य लिखितस्य च ॥ १५
श्रुता ह्येते भवत्प्रोक्ता श्रौतार्थास्तेन विस्मृताः ।
अस्मिन् मन्वन्तरे धर्म्माः कृतत्रेतादिके युगे ॥ १६
सर्वे धर्म्माः कृते जाताः सर्वे नष्टाः कलौ युगे ।
चातुर्वर्ण्यसमाचारं किञ्चित् साधारणं वद ॥ १७
व्यासवाक्यावसाने तु मुनिमुख्यः पराशरः ।
धर्म्मस्य निर्णयं प्राह सूक्ष्मं स्थूलञ्च विस्तरात् ॥ १८
शृणु पुत्र प्रवक्ष्येऽहं शृण्वन्तु ऋषयस्तथा ।
कल्पे कल्पे क्षयोत्पत्तौ ब्रह्मविष्णुमहेश्वराः ॥ १९
श्रुतिः स्मृतिः सदाचारा निर्णेतव्याश्च सर्वदा ।
न कश्चिद्वेदकर्त्ता च वेदस्मर्त्ता चतुर्म्मुखः ।
तथैव धर्म्मं स्मरति मनुः कल्पान्तरान्तरे ॥ २०

अन्ये कृतयुगे धर्म्मास्त्रेतायां द्वापरे परे।
अन्ये कलियुगे नृणां युगरूपानुसारतः॥ २१
तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमित्याहुर्दानमेकं कलौ युगे॥ २२
कृते तु मानवो धर्म्मस्त्रेतायां गौतमः स्मृतः।
द्वापरे शङ्खलिखितौ कलौ पाराशरः स्मृतः॥ २३
त्यजेद्देशं कृतयुगे त्रेतायां ग्राममुत्सृजेत्।
द्वापरे कुलमेकन्तु कर्त्तारञ्च कलौ युगे॥ २४
कृते सम्भाषणात् पापं त्रेतायाञ्चैव दर्शनात्।
द्वापरे चान्नमादाय कलौ पतति कर्म्मणा॥ २५
कृते तु तत्क्षणाच्छापस्त्रेतायां दशभिर्द्दिनैः।
द्वापरे मासमात्रेण कलौ संवत्सरेण तु॥ २६
अभिगम्य कृते दानं त्रेतास्वाहूय दीयते।
द्वापरे याचमानाय सेवया दीयते कलौ॥ २७
अभिगम्योत्तमं दानमाहूतञ्चैव मध्यमम्।
अधमं याचमानं स्यात् सेवादानञ्च निष्फलम्॥ २८
कृते चास्थिगताः प्राणास्त्रेतायां मांससंस्थिताः।
द्वापरे रुधिरं यावत् कलावन्नादिषु स्थिताः॥ २९
धर्म्मो जितो ह्यधर्म्मेण जितः सत्योऽनृतेन च।
जिता भृत्यैस्तु राजानः स्त्रीभिश्च पुरुषा जिताः॥ ३०
सीदन्ति चाग्निहोत्राणि गुरुपूजा प्रणश्यति।
कुमार्य्यश्च प्रसूयन्ते तस्मिन् कलियुगे सदा॥ ३१
युगे युगे च ये धर्म्मास्तत्र तत्र च ये द्विजाः।
तेषां निन्दा न कर्त्तव्या युगरूपा हि ते द्विजाः॥ ३२

युगे युगे च सामर्थ्यं शेषं मुनिविभाषितम् ।
पराशरेण चाप्युक्तं प्रायश्चित्तं प्रधीयते ॥ ३३

अहमद्यैव तत्सर्व्वमनुस्मृत्य ब्रवीमि वः ।
चातुर्व्वर्ण्यसमाचारं शृणुध्वं मुनिपुङ्गवाः ॥ ३४

पराशरमतं पुण्यं पवित्रं पापनाशनम् ।
चिन्तितं ब्राह्मणार्थाय धर्म्मसंस्थापनाय च ॥ ३५

चतुर्णामपि वर्णानामाचारो धर्म्मपालकः ।
आचारभ्रष्टदेहानां भवेद्धर्म्मः पराङ्मुखः ॥ ३६

षट्कर्म्माभिरतो नित्यं देवतातिथिपूजकः ।
हुतशेषन्तु भुञ्जानो ब्राह्मणो नावसीदति ॥ ३७

सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्च्चनम् ।
वैश्वदेवातिथेयश्च षट्कर्म्माणि दिने दिने ॥ ३८

प्रियो वा यदि वा द्वेष्यो मूर्खः पण्डित एव वा ।
वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥ ३९

दूराध्वानं पथिश्रान्तं वैश्वदेवे उपस्थितम् ।
अतिथिं तं विजानीयान्नातिथिः पूर्वमागतः ॥ ४०

न पृच्छेद्गोत्रचरणं न स्वाध्यायव्रतानि च ।
हृदयं कल्पयेत् तस्मिन् सर्व्वदेवमयो हि सः ॥ ४१

नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
अनित्यं ह्यागतो यस्मात् तस्मादतिथिरुच्यते ॥ ४२

अपूर्ब्बः सुव्रती विप्रो अपूर्ब्बो वातिथिस्तथा ।
वेदाभ्यासरतो नित्यं त्रयोऽपूर्ब्बा दिने दिने ॥ ४३

वैश्वदेवे तु सम्प्राप्ते भिक्षुके गृहमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्ज्जयेत् ॥ ४४

यती च ब्रह्मचारी च पक्वान्नस्वामिनावुभौ।
तयोरन्नमदत्त्वा च भुक्त्वा चान्द्रायणं चरेत्॥ ४५
यतिहस्ते जलं दद्याद्भैक्षं दद्यात् पुनर्जलम्।
तद्भैक्षं मेरुणा तुल्यं तज्जलं सागरोपमम्॥ ४६
वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम्।
न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति॥ ४७
अकृत्वा वैश्वदेवन्तु भुञ्जते ये द्विजातयः।
सर्वे ते निष्फला ज्ञेयाः पतन्ति नरकेऽशुचौ॥ ४८
शिरोवेष्टन्तु यो भुङ्क्ते यो भुङ्क्ते दक्षिणामुखः।
वामपादे करं न्यस्य तद्वै रक्षांसि भुञ्जते॥ ४९
यतये काञ्चनं दत्त्वा ताम्बुलं ब्रह्मचारिणे।
चौरेभ्योऽप्यभयं दत्त्वा दातापि नरकं व्रजेत्॥ ५०
पापो वा यदि चाण्डालो विप्रघ्नः पितृघातकः।
वैश्वदेवे तु सम्प्राप्तः सोऽतिथिः स्वर्गसंक्रमः॥ ५१
अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते।
पितरस्तस्य नाश्नन्ति दशवर्षशतानि च॥ ५२
न प्रसज्यातिगो विप्रो ह्यतिथिं वेदपारगम्।
अदत्त्वन्नमात्रन्तु भुक्त्वा भुङ्क्ते तु किल्विषम्॥ ५३
ब्राह्मणस्य सदा नेयं निरुदकमकण्टकम्।
व्यापयेत् सर्वबीजानि सा कृषिः सर्वकामिका॥ ५४
सुक्षेत्रे वापयेद्बीजं सुपुत्रे दापयेद्धनम्।
सुक्षेत्रे च सुपुत्रे च यत्क्षिप्तं नैव नश्यति॥ ५५
अवृता ह्यनधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदो हि सः॥ ५६

क्षत्रियो हि प्रजा रक्षन् शस्त्रपाणिः प्रचण्डवत् ।
विजित्य परसैन्यानि क्षितिं धर्म्मेण पालयेत् ॥ ५७
न श्रीः कुलक्रमायाता स्वरूपाल्लिखितापि या ।
खड्गेनाक्रम्य भुञ्जीत वीरभोग्या वसुन्धरा ॥ ५८
पुष्पं पुष्पं विचिनुयान्मूलच्छेदं न कारयेत् ।
मालाकार इवोद्याने न तथाङ्गारकारकः ॥ ५९
लौहकर्म्म तथा रत्नं गवाञ्च प्रतिपालनम् ।
वाणिज्यं कृषिकर्म्माणि वैश्यवृत्तिरुदाहृता ॥ ६०
शूद्राणां द्विजशुश्रूषा परो धर्म्मः प्रकीर्त्तितः ।
अन्यथा कुरुते किञ्चित् तद्भवेत् तस्य निष्फलम् ॥ ६१
लवणं मधु तैलञ्च दधि तक्रं घृतं पयः ।
न दुष्येच्छूद्रजातीनां कुर्य्यात् सर्व्वस्य विक्रयम् ॥ ६२
अविक्रेयं मद्यमांसमभक्ष्यस्य च भक्षणम् ।
अगम्यागमनञ्चैव शूद्रोऽपि नरकं व्रजेत् ॥ ६३
कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
वेदाक्षरविचारेण शूद्रस्य नरकं ध्रुवम् ॥ ६४
इति पाराशरे धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

अतःपरं गृहस्थस्य धर्म्माचारं कलौ युगे ।
धर्म्मं साधारणं शक्यं चातुर्व्वर्ण्याश्रमागतम् ॥ १
सम्प्रवक्ष्याम्यहं भूयः पाराशर्य्यप्रचोदितः ।
षट्कर्म्मनिरतो विप्रः कृषिकर्म्माणि कारयेत् ॥ २

हलमष्टगवं धर्म्यं षड्गवं मध्यमं स्मृतम् ।
चतुर्गवं नृशंसानां द्विगवं वृषघातिनाम् ॥ ३
क्षुधितं तृषितं श्रान्तं बलीवर्द्दं न योजयेत् ।
हीनाङ्गं व्याधितं क्लीवं वृषं विप्रो न वाहयेत् ॥ ४
स्थिराङ्गं नीरुजं तृप्तं वृषभं षण्ढवर्ज्जितम् ।
वाहयेद्दिवसस्यार्द्धं पश्चात् स्नानं समाचरेत् ॥ ५
जप्यं देवार्च्चनं होमं स्वाध्यायञ्चैवमभ्यसेत् ।
एकद्वित्रिचतुर्व्विप्रान् भोजयेत् स्नातकान् द्विजः ॥ ६
स्वयं कृष्टे तथा क्षेत्रे धान्यैश्च स्वयमर्ज्जितैः ।
निर्व्वपेत् पञ्चयज्ञानि क्रतुदीक्षाञ्च कारयेत् ॥ ७
तिला रसा न विक्रेया विक्रेया धान्यतः समाः ।
विप्रस्यैवंविधा वृत्तिस्तृणकाष्ठादिविक्रयः ॥ ८
संवत्सरेण यत् पापं मत्स्यघाती समाप्नुयात् ।
अयोमुखेन काष्ठेन तदेकाहेन लाङ्गली ॥ ९
पाशको मत्स्यघाती च व्याधः शाकुनिकस्तथा ।
अदाता कर्षकश्चैव पञ्चैते समभागिनः ॥ १०
कण्डनी पेषणी चुल्ली उदकुम्भोऽथ मार्ज्जनी ।
पञ्च सूना गृहस्थस्य अहन्यहनि वर्त्तते ॥ ११
वृक्षांश्छित्वा महीं भित्त्वा हत्वा तु खगकीटकान् ।
कर्षकः खलु यज्ञेन सर्व्वपापात् प्रमुच्यते ॥ १२
यो न दद्याद्द्विजातिभ्यो राशिमूलमुपागतः ।
स चौरः स च पापिष्ठो ब्रह्मघ्नं तं विनिर्द्दिशेत् ॥ १३
राज्ञे दत्त्वा तु षड्भागं देवानाञ्चैकविंशकम् ।
विप्राणां त्रिंशकं भागं कृषिकर्त्ता न लिप्यते ॥ १४

क्षत्रियोऽपि कृषिं कृत्वा द्विजान् देवांश्च पूजयेत्।
वैश्यः शूद्रः सदा कुर्य्यात् कृषिवाणिज्यशिल्पकान्॥ १५
विकर्म्म कुर्वते शूद्रा द्विजसेवाविवर्ज्जिताः।
भवन्त्यल्पायुषस्ते वै पतन्ति नरकेषु च।
चतुर्णामपि वर्णानामेष धर्म्मः सनातनः॥ १६
इति पाराशरे धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अतः शुद्धिं प्रवक्ष्यामि जनने मरणे तथा।
दिनत्रयेण शुध्यन्ति ब्राह्मणाः प्रेतसूतके॥ १
क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशाहकैः।
शूद्रः शुध्यति मासेन पराशरवचो यथा॥ २
उपासने तु विप्राणामङ्गशुद्धिस्तु जायते।
ब्राह्मणानां प्रसूतौ तु देहस्पर्शो विधीयते॥ ३
जाते विप्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पंचदशाहेन शूद्रो मासेन शुध्यति॥ ४
एकाहाच्छुध्यते विप्रो योऽग्निवेदसमन्वितः।
त्र्यहात् केवलवेदस्तु द्विहीनो दशभिर्द्दिनैः॥ ५
जन्मकर्म्मपरिभ्रष्टः सन्ध्योपासनवर्ज्जितः।
नामधारकविप्रस्तु दशाहं सूतकं भवेत्॥ ६
एकपिण्डास्तु दायादाः पृथग्दारनिकेतनाः।
जन्मन्यपि विपत्तौ च भवेत् तेषाञ्च सूतकम्॥ ७
यावत्तत्र दशाहानि कुलस्यान्नं न भुज्यते।
दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्त्तते॥ ८

आप्नोति सूतकं गोत्रे चतुर्थपुरुषेण तु।
दायाद्विच्छेदमाप्नोति पञ्चमो वात्मवंशजः॥ ९

चतुर्थे दशरात्रं स्यात् षण्णिशा पुंसि पञ्चमे।
षष्ठे चतुरहाच्छुद्धिः सप्तमे तु दिनत्रयम्॥ १०

पञ्चभिः पुरुषैर्युक्ता अशौचेयाः सगोत्रिणः।
ततः षट्पुरुषाच्चाश्च आद्ये भोज्याः सगोत्रिणः॥ ११

भृग्वग्निमरणे चैव देशान्तरमृते तथा।
बाले प्रेते च सन्न्यासे सद्यःशौचं विधीयते॥ १२

दशरात्रेष्वतीतेषु त्रिरात्राच्छुद्धिरिष्यते।
ततः संवत्सरादूर्द्ध्वं सचेलं स्नानमाचरेत्॥ १३

देशान्तरमृतः कश्चित् सगोत्रः श्रूयते यदि।
न त्रिरात्रमहोरात्रं सद्यः स्नात्वा विशुध्यति॥ १४

आ त्रिपक्षात् त्रिरात्रं स्यादा षण्मासाच्च पक्षिणी।
अहः संवत्सरादर्वाक् सद्यःशौचं विधीयते॥ १५

अजातदन्ता ये बाला ये च गर्भाद्विनिःसृताः।
न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया॥ १६

यदि गर्भो विपद्येत स्रवते वापि योषिताम्।
यावन्मासं स्थितो गर्भो दिनं तावत् स सूतकः॥ १७

आ चतुर्थाद्भवेत् स्रावः पातः पञ्चमषष्ठयोः।
अत ऊर्द्ध्वं प्रसूतिः स्याद्दशाहं सूतकं भवेत्॥ १८

प्रसूतिकाले सम्प्राप्ते प्रसवे यदि योषिताम्।
जीवापत्ये तु गोत्रस्य मृते मातुश्च सूतकः॥ १९

रात्रावेव समुत्पन्ने मृते रजसि सूतके।
पूर्वमेव दिनं ग्राह्यं यावन्नोदयते रविः॥ २०

दन्तजातेऽनुजाते च कृतचूड़े च संस्थिते ।
अग्निसंस्कारणं तेषां त्रिरात्रं सूतकं भवेत् ॥ २१
आ दन्तजननात् सद्य आ चूड़ान्नैशिकी स्मृता ।
त्रिरात्रमा व्रतात् तेषां दशरात्रमतःपरम् ॥ २२
गर्भे यदि विपत्तिः स्याद्दशाहं सूतकं भवेत् ।
जीवन् जातो यदि प्रेतः सद्य एव विशुध्यति ॥ २३
स्त्रीणां चूड़ाच आदानात् संक्रमात् तद्धःक्रमात् ।
सद्यःशौचमथैकाहं त्रिरात्रः पितृबन्धुषु ॥ २४
ब्रह्मचारी गृहे येषां हूयते च हुताशने ।
सम्पर्कं न च कुर्वन्ति न तेषां सूतकं भवेत् ॥ २५
सम्पर्काद्दुष्यते विप्रो नान्यो दोषोऽस्ति ब्राह्मणे ।
सम्पर्केषु निवृत्तस्य न प्रेतं नैव सूतकम् ॥ २६
शिल्पिनः कारुका वैद्या दासीदासाश्च नापिताः ।
श्रोत्रियाश्चैव राजानः सद्यःशौचाः प्रकीर्त्तिताः ॥ २७
सव्रती मन्त्रपूतश्च आहिताग्निश्च यो द्विजः ।
राज्ञश्च सूतकं नास्ति यस्य चेच्छति पार्थिवः ॥ २८
उद्यतो निधने दाने आर्त्तो विप्रो निमन्त्रितः ।
तदैव ऋषिभिर्दृष्टं यथाकालेन शुध्यति ॥ २९
प्रसवे गृहमेधी तु न कुर्यात् सङ्करं यदि ।
दशाहाच्छुध्यते माता अवगाह्य पिता शुचिः ॥ ३०
सर्वेषां शावमाशौचं मातापित्रोर्द्दशाहिकम् ।
सूतकं मातुरेव स्यादुपस्पृश्य पिता शुचिः ॥ ३१
यदि पत्न्यां प्रसूतायां सम्पर्कं कुरुते द्विजः ।
सूतकन्तु भवेत् तस्य यदि विप्रः षड़ङ्गवित् ॥ ३२

सम्यक्काज्जायते दोषो नान्यो दोषोऽस्ति ब्राह्मणे।
तस्मात् सर्वप्रयत्नेन सम्यकं वर्जयेद्द्विजः॥३३
विवाहोत्सवयज्ञेषु त्वन्तरा मृतसूतके।
पूर्वसङ्कल्पितं द्रव्यं दीयमानं न दुष्यति॥ ३४
अन्तरा तु दशाहस्य पुनर्मरणजन्मनि।
तावत् स्यादशुचिर्विप्रो यावत् तत् स्यादनिर्दशम्॥ ३५
ब्राह्मणार्थं विपन्नानां वन्दिगोग्रहणे तथा।
आहवेषु विपन्नानामेकरात्रन्तु सूतकम्॥ ३६
द्वाविमौ पुरुषौ लोके सूर्य्यमण्डलभेदकौ।
परिव्राड् योगयुक्तश्च रणे चाभिमुखे हतः॥ ३७
यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः।
अक्षयान् लभते लोकान् यदि क्लीवं न भाषते॥ ३८
जितेन लभते लक्ष्मीं मृतेनापि सुराङ्गनाः।
क्षणविध्वंसिके ऽमुष्मिन् का चिन्ता मरणे रणे॥ ३९
यस्तु भग्नेषु सैन्येषु विद्रवत्सु समन्ततः।
परित्राता यदा गच्छेत् स च क्रतुफलं लभेत्॥ ४०
यस्य छेदक्षतं गात्रं शरशक्त्यृष्टिमुद्गरैः।
देवकन्यास्तु तं वीरं गायन्ति रमयन्ति च॥ ४१
वराङ्गनासहस्राणि शूरमायोधने हतम्।
नागकन्याश्च धावन्ति मम भर्त्ता भवेदिति॥ ४२

ललाटदेशाद्रुधिरं स्रवेद्यस्य
तमस्य जन्तोः प्रविशेच्च वक्त्रे।
तं सोमपानेन हि तस्य तुल्यं
संग्रामयज्ञे विधिवच्च दृष्टम्॥ ४३

यं यज्ञसङ्घैस्तपसा च विद्यया
स्वर्गैषिणो वात्र यथैव विप्राः ।
तथैव यान्त्येव हि तत्र वीराः
प्राणान् सुयुद्धेन परित्यजन्तः ॥ ४४

अनाथं ब्राह्मणं प्रेतं ये वहन्ति द्विजातयः ।
पदे पदे यज्ञफलमानुपूर्व्याल्लभन्ति ते ॥ ४५

असगोत्रमबन्धुञ्च प्रेतीभुतञ्च ब्राह्मणम् ।
नीत्वा च दाहयित्वा च प्राणायामेन शुध्यति ॥ ४६

न तेषामशुभं किंचिद्द्विजानां शुभकर्म्मणि ।
जलावगाहनात् तेषां शुद्धि स्मृतिरितीरिता ॥ ४७

अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव वा ।
स्नात्वा चैव तु स्पृष्ट्वाग्निं घृतं प्राश्य विशुध्यति ॥ ४८

क्षत्रियं शवमज्ञानद्ब्राह्मणो योऽनुगच्छति ।
एकाहमशुचिर्भूत्वा पंचगव्येन शुध्यति ॥ ४९

शवंच वैश्यमज्ञानाद्ब्राह्मणो योऽनुगच्छति ।
कृत्वाशौचं द्विरात्रंच प्राणायामान् षडाचरेत् ॥ ५०

प्रेतीभूतन्तु यः शूद्रं ब्राह्मणो ज्ञानदुर्बलः ।
नयन्तमनुगच्छेत त्रिरात्रमशुचिर्भवेत् ॥ ५१

त्रिरात्रे तु ततः पूर्णे नदीं गत्वा समुद्रगाम् ।
प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति ॥ ५२

विनिवर्त्त्य यदा शूद्रा उदकान्तमुपस्थिताः ।
द्विजैस्तदानुगन्तव्या इति धर्म्मविदो विदुः ॥ ५३

तस्माद्द्विजो मृतं शूद्रं न स्पृशेन्न च दाहयेत्।
दृष्टे सूर्य्यावलोकेन शुद्धिरेषा पुरातनी॥ ५४

इति पाराशरे धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

अतिमानादतिक्रोधात् स्नेहाद्वा यदि वा भयात्।
उद्बध्नीयात् स्त्री पुमान् वा गतिरेषा विधीयते॥ १
पूयशोणितसम्पूर्णे अन्धे तमसि मज्जति।
षष्टिं वर्षसहस्राणि नरकं प्रतिपद्यते॥ २
नाशौचं नोदकं नाग्निं नाश्रुपातञ्च कारयेत्।
वोढारोऽग्निप्रदातारः पाशच्छेदकरास्तथा॥ ३
तप्तकृच्छ्रेण शुध्यन्तीत्येवमाह प्रजापतिः।
गोभिर्हतं तथोद्बद्धं ब्राह्मणेन तु घातितम्॥ ४
संस्पृशन्ति च ये विप्रा वोढारश्चाग्निदाश्च ये।
अन्येऽपि वानुगन्तारः पाशच्छेदकराश्च ये॥ ४
तप्तकृच्छ्रेण शुध्यन्ति कुर्य्युर्ब्राह्मणभोजनम्।
अनडुत्सहितां गाञ्च दद्युर्विप्राय दक्षिणाम्॥ ५
त्र्यहमुष्णं पिवेदापस्त्र्यहमुष्णं पयः पिवेत्।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम्॥ ७
यो वै समाचरेद्विप्रः पतितादिष्वकामतः॥ ८
मासार्द्धं मासमेकं वा मासद्वयमथापि वा।
अब्दार्द्धमब्दमेकं वा तदूर्द्धं चैव तत्समः॥ ९

त्रिरात्रं प्रथमे पक्षे द्वितीये कृच्छ्रमाचरेत्।
तृतीये चैव पक्षे तु कृच्छ्रं सान्तपनं चरेत्॥ १०
चतुर्थे दशरात्रं स्यात् पराकः पंचमे मतः।
कुर्य्याच्चान्द्रायणं षष्ठे सप्तमे त्वैन्दवद्वयम्॥ ११
शुद्ध्यर्थमष्टमे चैव षण्मासात् कृच्छ्रमाचरेत्।
पक्षसंख्याप्रमाणेन सुवर्णान्यपि दक्षिणा॥ १२
ऋतुस्नाता तु या नारी भर्त्तारं नोपसर्पति।
सा मृता नरकं याति विधवा च पुनः पुनः॥ १३
ऋतौ स्नातान्तु यो भार्य्यां सन्निधौ नोपगच्छति।
घोरायां भ्रूणहत्यायां युज्यते नात्र संशयः॥ १४
अदुष्टापतितां भार्य्यां यौवने यः परित्यजेत्।
सप्तजन्म भवेत् स्त्रीत्वं वैधव्यंच पुनःपुनः॥ १५
दरिद्रं व्याधितं मूर्खं भर्त्तारं या न मन्यते।
सा मृता जायते व्याली वैधव्यंच पुनःपुनः॥ १६
औघवाताहृतं बीजं यथा क्षेत्रे प्ररोहति।
क्षेत्री तल्लभते बीजं न बीजी भागमर्हति॥ १७
तद्वत् परस्त्रियाः पुत्रौ द्वौ सुतौ कुण्डगोलकौ।
पत्यौ जीवति कुण्डः स्यान्मृते भर्त्तरि गोलकः॥ १८
औरसः क्षेत्रजश्चैव दत्तः कृत्रिमकः सुतः।
दद्यान्माता पिता वापि स पुत्रो दत्तको भवेत्। १९
परिवित्तिः परिवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दातृयाजकपंचमाः॥ २०
दाराग्निहोत्रसंयोगं यः कुर्य्यादग्रजे सति।
परिवेत्ता स परिज्ञेयः परिवित्तिस्तु पूर्वजः॥ २१

द्वौ कृच्छ्रौ परिवित्तेस्तु कन्यायाः कृच्छ्र एव च।
कृच्छ्रातिकृच्छ्रौ दातुश्च होता चान्द्रायणं चरेत्॥ २२
कुब्जवामनषण्ढेषु गद्गदेषु जड़ेषु च।
जात्यन्धे बधिरे मूके न दोषः परिवेदने॥ २३
पितृव्यपुत्रः सापत्नः परनारीसुतस्तथा।
दाराग्निहोत्रसंयोगे न दोषः परिवेदने॥ २४
ज्येष्ठो भ्राता यदि तिष्ठेदाधानं नैव चिन्तयेत्।
अनुज्ञातस्तु कुर्वीत शङ्खस्य वचनं यथा॥ २५
नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ।
पंचास्वापत्सु नारीणां पतिरन्यो विधीयते॥ २६
मृते भर्त्तरि या नारी ब्रह्मचर्य्ये व्यवस्थिता।
सा मृता लभते स्वर्गं यथा ते ब्रह्मचारिणः॥ २७
तिस्रः कोट्यर्द्धकोटी च यानि रोमाणि मानवे।
तावत्कालं वसेत् स्वर्गं भर्त्तारं यानुगच्छति॥ २८
व्यालग्राही यथा व्यालं बिलादुद्धरते बलात्।
एवमुद्धृत्य भर्त्तारं तेनैव सह मोदते॥ २९
इति पाराशरे धर्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

वृकश्वभ्यां शृगालाद्यैर्यदि दष्टस्तु ब्राह्मणः।
स्नात्वा जपेत गायत्रीं पवित्रां वेदमातरम्॥ १
गवां शृङ्गोदके स्नातो महानद्यास्तु सङ्गमे।
समुद्रदर्शनाद्वापि शुना दष्टः शुचिर्भवेत्॥ २

वेदविद्याव्रतस्नातः शुना दष्टस्तु ब्राह्मणः।
सहिरण्योदके स्नात्वा घृतं प्राश्य विशुध्यति॥ ३

सव्रतस्तु शुना दष्टस्त्रिरात्रं समुपोषितः।
घृतं कुशोदकं पीत्वा व्रतशेषं समापयेत्॥ ४

अव्रतः सव्रतो वापि शुना दष्टो भवेद्द्विजः।
प्रणिपत्य भवेत् पूतो विप्रैश्चाक्षुनिरीक्षितः॥ ५

शुनाघ्रातावलीढस्य नखैर्विलिखितस्य च।
अद्भिः प्रक्षालनात्शुद्धिरग्निना चोपधूलनम्॥ ६

शुना च ब्राह्मणी दष्टा जम्बुकेन वृकेण वा।
उदितं सोमनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत्॥ ७

कृष्णपक्षे यदा सोमो न दृश्येत कदाचन।
यां दिशं व्रजति सोमस्तां दिशं चावलोकयेत्॥ ८

असद्ब्राह्मणके ग्रामे शुना दष्टस्तु ब्राह्मणः।
वृषं प्रदक्षिणीकृत्य सद्यः स्नानाद्विशुध्यति॥ ९

चण्डालेन श्वपाकेन गोभिर्विप्रैर्हतो यदि।
आहिताग्निर्मृतो विप्रो विषेणात्महतो यदि॥ १०

दहेत् तं ब्राह्मणं विप्रो लोकाग्नौ मन्त्रवर्जितम्।
स्पृष्ट्वा वोह्य च दग्ध्वा च सपिण्डेषु च सर्वथा॥ ११

प्राजापत्यं चरेत् पश्चाद्विप्राणामनुशासनात्।
दग्धास्थीनि पुनर्गृह्य क्षीरैः प्रक्षालयेद्द्विजः॥ १२

पुनर्दहेत् स्वकाग्नौ तन्मन्त्रेण च पृथक् पृथक्।
आहिताग्निर्द्विजः कश्चित् प्रवसन् कालचोदितः॥ १३

देहनाशमनुप्राप्तस्तस्याग्निर्वसते गृहे।
प्रेताग्निहोत्रसंस्कारः श्रूयतामृषिसत्तमाः॥ १४

कृष्णाजिनं समास्तीर्य्य कुशैश्च पुरुषाकृतिम्।
षट्शतानि शतञ्चैव पलाशानांच वृन्तकम्॥ १५

चत्वारिंशच्छिरे दद्यात् षष्ठिं कण्ठे विनिर्द्दिशेत्।
बाहुभ्यांच शतं दद्यादङ्गुलीषु दशैव तु॥ १६

शतंचोरसि सन्दद्यात् त्रिंशच्चैवोदरे न्यसेत्।
अष्टौ वृषणयोर्द्दद्यात् पंच मेढ्रे च विन्यसेत्॥ १७

एकविंशतिमूरुभ्यां जानुजङ्घे च विंशतिम्।
पादाङ्गुल्योः शतार्द्धंच पलाशि च तथा न्यसेत्॥ १८

शम्यां शिश्ने विनिक्षिप्य अरणीं वृषणे तथा।
जुहूं दक्षिणहस्तेन वामहस्ते तथोपभृत्॥ १९

कर्णे चोदूखलं दद्यात् पृष्ठे च मूषलं ततः।
निक्षिप्योरसि दृषदं तण्डुलाज्यतिलान् मुखे॥ २०

श्रोत्रे च प्रोक्षणीं दद्यादाज्यस्थालींच चक्षुषोः।
कर्णे नेत्रे मुखे घ्राणे हिरण्यशकलं क्षिपेत्॥ २१

अग्निहोत्रोपकरणं गात्रे शेषं प्रविन्यसेत्।
असौ स्वर्गाय लोकाय स्वाहेति च घृताहुतीः॥ २२

दद्यात् पुत्रोऽथवा भ्राता ह्यन्ये वापि स्वधर्म्मणः।
यथा दहनसंस्कारस्तथा कार्य्यं विचक्षणैः॥ २३

ईदृशन्तु विधिं कुर्य्याद्ब्रह्मलोके गतिर्ध्रुवम्।
ये दहन्ति द्विजास्तन्तु ते यान्ति परमां गतिम्॥ २४

अन्यथा कुर्वते किंचिदात्मबुद्धिप्रबोधिताः।
भवन्त्यल्पायुषस्ते वै पतन्ति नरके ध्रुवम्॥ २५

इति पाराशरे धर्म्मशास्त्रे पंचमोऽध्यायः॥ ५

षष्ठोऽध्यायः ।

अतपरं प्रवक्ष्यामि प्राणिहत्यासु निष्कृतिम् ।
पराशरेण पूर्वोक्तां मन्वर्थेऽपि च विस्तृताम् ॥ १
हंससारसक्रौंचांश्च चक्रवाकं सकुक्कुटम् ।
जालपादांश्च शरभमहोरात्रेण शुध्यति ॥ २
बलाकाटिट्टिभानांच शुकपारावतादिनाम् ।
आटिनांच बकानांच शुध्यते नक्तभोजनात् ॥ ३
भासकाककपोतानां सारीतित्तिरिघातकः ।
अन्तर्जले उभे सन्ध्ये प्राणायामेन शुध्यति ॥ ४
गृध्रश्येनशिखिग्राहचाषोलूकनिपातने ।
अपक्वाशी दिनं तिष्ठेत् त्रिकालं मारुताशनः ॥ ५
वल्गुणीचटकानांच कोकिलाखञ्जरीटकान् ।
लावकान् रक्तपादांश्च शुध्यन्ते नक्तभोजनात् ॥ ६
कारण्डवचकोराणां पिङ्गलाकुररस्य च ।
भरद्वाजनिहन्ता च शुध्यते शिवपूजनात् ॥ ७
भेरुण्डश्येनभासंच पारावतकपिञ्जलान् ।
पक्षिणामेव सर्वेषामहोरात्रेण शुध्यति ॥ ८
हत्वा नकुलमार्जारसर्पाजगरडुण्डुभान् ।
कृशरं भोजयेद्विप्रान् लौहदण्डंच दक्षिणाम् ॥ ९
शल्लकीशशकागोधामत्स्यकूर्माभिपातने ।
वृन्ताकफलभोक्ता च ह्यहोरात्रेण शुध्यति ॥ १०
वृकजम्बुकऋक्षाणां तरक्षूणांच घातने ।
तिलप्रस्थं द्विजे दद्याद्वायुभक्षो दिनत्रयम ॥ ११

अजगवयतुरङ्गानां महिषोष्ट्रनिपातने।
शुध्यते त्वहोरात्रेण विप्राणां तर्पणेन च॥ १२

खगं रुरुं वराहं च अज्ञानाद्यस्तु घातयेत्।
अकालकृष्टमश्नीयादहोरात्रेण शुध्यति॥ १३

एवं चतुष्पदानां च सर्वेषां वनचारिणाम्।
अहोरात्रोषितस्तिष्ठेज्जपन् वै जातवेदसम्॥ १४

शिल्पिनं कारुकं शूद्रं स्त्रियं वा यस्तु घातयेत्।
प्राजापत्यद्वयं कुर्य्याद् वृषैकादश दक्षिणा॥ १५

वैश्यं वा क्षत्रियं वापि निर्द्दोषमभिघातयेत्।
सोऽतिकृच्छ्रद्वयं कुर्य्याद्गोविंशद्दक्षिणां ददेत्॥ १६

वैश्यं शूद्रं क्रियासक्तं विकर्म्मस्थं द्विजोत्तमम्।
हत्वा चान्द्रायणं कुर्य्याद्दद्याद्गोत्रिंशद्दक्षिणाम्॥ १७

क्षत्रियेणापि वैश्येन शूद्रेणैवेतरेण वा।
चण्डालवधसम्प्राप्तः कृच्छ्रार्द्धेन विशुध्यति॥ १८

चौरः श्वपाकचाण्डाला विप्रेणापि हता यदि।
अहोरात्रोपवासेन प्राणायामेन शुध्यति॥ १९

श्वपाकं वापि चाण्डालं विप्रः सम्भाषते यदि।
द्विजसम्भाषणं कुर्य्याद्गायत्रीं वा सकृज्जपेत्॥ २०

चाण्डालैः सह सुप्तन्तु त्रिरात्रमुपवासयेत्।
चाण्डालैकपथं गत्वा गायत्रीस्मरणाच्छुचिः॥ २१

चण्डालदर्शनेनैव आदित्यमवलोकयेत।
चण्डालस्पर्शने चैव सचेलं स्नानमाचरेत्॥ २२

चण्डालखातवापीषु पीत्वा सलिलमग्रजः।
अज्ञानाच्चैव नक्तेन त्वहोरात्रेण शुध्यति॥ २३

चण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम् ।
गोमूत्रयावकाहारस्त्रिरात्रेण विशुध्यति ॥ २४
चण्डालोदकभाण्डे तु अज्ञानात् पिबते जलम् ।
तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ २५
यदि न क्षिपते तोयं शरीरे यस्य जीर्य्यति ।
प्राजापत्यं न दातव्यं कृच्छ्रं सान्तपनं चरेत् ॥ २६
चरेत् सान्तपनं विप्रः प्राजापत्यन्तु क्षत्रियः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २७
भाण्डस्थमन्त्यजानान्तु जलं दधि पयः पिबेत् ।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव प्रमादतः ॥ २८
ब्रह्मकूर्च्चोपवासेन द्विजातीनान्तु निष्कृतिः ।
शूद्रस्य चोपवासेन तथा दानेन शक्तितः ॥ २९
ब्राह्मणो ज्ञानतो भुङ्क्ते चण्डालान्नं कदाचन ।
गोमूत्रयावकाहारो दशरात्रेण शुध्यति ॥ ३०
एकैकं ग्रासमश्नीयाद्गोमूत्रयावकस्य च ।
दशाहं नियमस्थस्य व्रतं तत्र विनिर्दिशेत् ॥ ३१
अविज्ञातश्च चण्डालः तिष्ठेत् यस्य वेश्मनि ।
विज्ञाते तूपसन्नस्य द्विजाः कुर्व्वन्त्यनुग्रहम् ॥ ३२
ऋषिवक्त्राच्च्युता धर्म्मा गायन्ते वेदपावनाः ।
पतन्तमुद्धरेयुस्ते धर्म्मज्ञं पापसङ्कटात् ॥ ३३
दध्ना च सर्पिषा चैव क्षीरगोमूत्रयावकम् ।
भुञ्जीत सह सर्व्वैश्च त्रिसन्ध्यमवगाहनम् ॥ ३४
त्र्यहं भुञ्जीत दध्ना च त्र्यहं भुञ्जीत सर्पिषा ।
त्र्यहं क्षीरेण भुञ्जीत एकैकेन दिनत्रयम् ॥ ३५

श्ववदुष्टं न भुञ्जीयाद्गोक्रुष्टं क्रमिदूषितम्।
त्रिपलं दधिदुग्धस्य पलमेकन्तु सर्पिषः॥ ३६
भस्मना तु भवेच्छुद्धिरुभयोस्ताम्रकांस्ययोः।
जलशौचेन वस्त्राणां परित्यागेन मृन्मयम्॥ ३७
कुसुम्भगुड़कार्पासलवणं तैलसर्पिषी।
द्वारे कृत्वा तु धान्यानि गृहे दद्याद्धुताशनम्॥ ३८
एवं शुद्धस्ततः पश्चात् कुर्य्याद्ब्राह्मणभोजनम्।
त्रिंशतं गा वृषञ्चैकं दद्याद्विप्रेषु दक्षिणाम॥ ३९
पुनर्लेपनया तेन होमजप्येन शुध्यति।
आधारेण च विप्राणां भूमिदोषो न विद्यते॥ ४०
रजकी चर्म्मकारी च लुब्धकस्य च पुक्कसी।
चातुर्वर्ण्यगृहे यस्य ह्यज्ञानादधितिष्ठति॥ ४१
ज्ञात्वा तु निष्कृतिं कुर्य्यात् पूर्वोक्तस्यार्द्धमेव च।
गृहदाहं न कुर्वीतान्यत् सर्वञ्च कारयेत्॥ ४२
गृहस्याभ्यन्तरे गच्छेच्चाण्डालो यस्य कस्यचित्।
तस्माद्गृहाद्विनिःसृत्य गृहभाण्डानि वर्ज्जयेत्॥ ४३
रसपूर्णन्तु यद्भाण्डं न त्यजेच्च कदाचन।
गोरसेन तु सम्मिश्रैर्ज्जलैः प्रोक्षेत् समन्ततः॥ ४४
ब्राह्मणस्य व्रणद्वारे पूयशोणितसम्भवे।
क्रमिरुत्पद्यते यस्य प्रायश्चित्तं कथं भवेत्॥ ४५
गवां मूत्रपुरीषेण दध्ना क्षीरेण सर्पिषा।
त्र्यहं स्नात्वा च पीत्वा च क्रमिदुष्टः शुचिर्भवेत्॥ ४६
क्षत्रियोऽपि सुवर्णस्य पञ्चमाषान् प्रदापयेत्।
गोदक्षिनान्तु वैश्यस्याप्युपवासं विनिर्दिशेत्॥ ४७

शूद्राणां नोपवासः स्याच्छूद्रो दानेन शुध्यति ।
ब्राह्मणांस्तु नमस्कृत्य पञ्चगव्येन शुध्यति ॥ ४८

अच्छिद्रमिति यद्वाक्यं वदन्ति क्षितिदेवताः ।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं हि तत ॥ ४९

व्याधिव्यसनिनिश्रान्ते दुर्भिक्षे डामरे तथा ।
उपवासो व्रतो होमो द्विजसम्पादितानि वा ॥ ५०

अथवा ब्राह्मणास्तुष्टाः स्वयं कुर्वन्त्यनुग्रहम् ।
सर्वं धर्म्ममवाप्नोति द्विजैः सम्पादितापि वा ॥ ५१

दुर्बलेऽनुग्रहः कार्य्यस्तथा वै बालवृद्धयोः ।
अतोऽन्यथा भवेद्दोषस्तस्मान्नानुग्रहः स्मृतः ॥ ५२

स्नेहाद्वा यदि वा लोभाद्भयादज्ञानतोऽपि वा ।
कुर्वन्त्यनुग्रहं ये वै तत्पापं तेषु गच्छति ॥ ५३

शरीरस्यात्यये प्राप्ते वदन्ति नियमन्तु ये ।
महत्कार्य्यपरोधेन न स्वस्थस्य कदाचन ॥ ५४

स्वस्थस्य मूढा कुर्वन्ति नियमन्तु वदन्ति ये ।
ते तस्य विघ्नकर्त्तारः पतन्ति नरकेऽशुचौ ॥ ५५

स एव नियमस्त्याज्यो ब्राह्मणं योऽवमन्यते ।
वृथा तस्योपवासः स्यान्न स पुण्येन युज्यते ॥ ५६

स एव नियमो ग्राह्यो यं यं कोऽपि वदेद्द्विजः ।
कुर्य्याद्वाक्यं द्विजानाञ्च अकुर्वन् ब्रह्महा भवेत् ॥ ५७

उपवासो व्रतञ्चैव स्नानं तीर्थं जपस्तपः ।
विप्रैः सम्पादितं यस्य सम्पन्नं तस्य तद्भवेत् ॥ ५८

व्रतच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि ।
सर्वं भवति निश्छिद्रं ब्राह्मणैरुपपादितम् ॥ ५९

ब्राह्मणा जङ्गमं तीर्थं निर्जलं सर्वकामदम्।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः॥ ६०

ब्राह्मणा यानि भाषन्ते भाषन्ते तानि देवताः।
सर्वदेवमया विप्रा न तद्वचनमन्यथा॥ ६१

अन्नाद्ये कीटसंयुक्ते मक्षिकाकीटदूषिते।
अन्तरा संस्पृशेच्चापस्तदन्नं भस्मना स्पृशेत्॥ ६२

भुञ्जानो हि यदा विप्रः पादं हस्तेन संस्पृशेत्।
उच्छिष्टं हि स वै भुङ्क्ते यो भुङ्क्ते भग्नभाजने॥ ६३

पादुकास्थो न भुञ्जीत पर्य्यङ्के संस्थितोऽपि वा।
शुना चाण्डालदृष्टो वा भोजनं परिवर्ज्जयेत्॥ ६४

पक्वान्नञ्च निषिद्धं यदन्नशुद्धिं तथैव च।
यथा पराशरेणोक्तं तथैवाहं वदामि वः॥ ६५

सितं द्रोणाढकस्यान्नं काकश्वानोपघातितम्।
केनेतच्छुध्यते चान्नं ब्राह्मणेभ्यो निवेदयेत्॥ ६६

काकश्वानावलीढन्तु द्रोणान्नं न परित्यजेत्।
वेदवेदाङ्गविद्विप्रैर्धर्म्मशास्त्रानुपालकैः॥ ६७

प्रस्थो द्वात्रिंशतिद्रोणः स्मृतो द्विप्रस्थ आढकः।
ततो द्रोणाढकस्यान्नं श्रुतिस्मृतिविदो विदुः॥ ६८

काकश्वानावलीढन्तु गवाघ्रातं खरेण वा।
स्वल्पमन्नं त्यजेद्विप्रः शुद्धिर्द्रोणाढके भवेत्॥ ६९

अन्नस्योद्धृत्य तन्मात्रं यच्च नोपहतं भवेत्।
सुवर्णोदकमभ्युक्ष्य हुताशेनैव तापयेत्॥ ७०

हुताशनेन संसृष्टं सुवर्णसलिलेन च ।
विप्राणां ब्रह्मघोषेण भोज्यं भवति तत्क्षणात् ॥ ७१

इति पाराशरे धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

अथातो द्रव्यसंशुद्धिः पराशरवचो यथा ।
दारवाणान्तु पात्राणां तक्षणाच्छुद्धिरिष्यते ॥ १
मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि ।
चामसानां ग्रहाणाञ्च शुद्धिः प्रक्षालनेन तु ॥ २
चरुणाञ्च स्रुवाणाञ्च शुद्धिरुष्णेन वारिणा ।
भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति ॥ ३
रजसा शुध्यते नारी विकलं या न गच्छति ।
नदी वेगेन शुध्येत लेपो यदि न दृश्यते ॥ ४
वापीकूपतडागेषु दूषितेषु कथंचन ।
उद्धृत्य वै घटशतं पंचगव्येन शुध्यति ॥ ५
अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।
दशवर्षा भवेत् कन्या अत ऊर्द्ध्वं रजस्वला ॥ ६
प्राप्ते तु द्वादशे वर्षे यः कन्यां न प्रयच्छति ।
मासि मासि रजस्तस्याः पिवन्ति पितरः स्वयम् ॥ ७
माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ८
यस्तां समुद्वहेत् कन्यां ब्राह्मणोऽज्ञानमोहितः ।
असम्भाष्योह्यपाङ्क्तेयः स विप्रो वृषलीपतिः ॥ ९

यः करोत्येकरात्रेण वृषलीसेवनं द्विजः।
स भैक्षभुग्जपन्नित्यं त्रिभिर्वर्षैर्विशुध्यति॥ १०
अस्तं गते यदा सूर्य्ये चाण्डालं पतितं स्त्रियम्।
सूतिकां स्पृशतश्चैव कथं शुद्धिर्विधीयते॥ ११
जातवेदं सुवर्णञ्च सोममार्गं विलोक्य च।
ब्राह्मणानुगतश्चैव स्नानं कृत्वा विशुध्यति॥ १२
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी ब्राह्मणी तथा।
तावत् तिष्ठेन्निराहारा त्रिरात्रेणैव शुध्यति॥ १३
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी क्षत्रिया तथा।
अर्द्धकृच्छ्रं चरेत् पूर्वा पादमेकमनन्तरा॥ १४
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी वैश्यजा तथा।
पादोनंचैव पूर्वाया: पराया: कृच्छ्रपादकम्॥ १५
स्पृष्ट्वा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा।
कृच्छ्रेण शुध्यते पूर्वा शूद्रा दानेन शुध्यति॥ १६
स्नाता रजस्वला या तु चतुर्थेऽहनि शुध्यति।
कुर्य्याद्रजोनिवृत्तौ तु दैवपित्र्यादिकर्म्म च॥ १७
रोगेण यद्रजः स्त्रीणामन्वहन्तु प्रवर्त्तते।
नाशुचिः सा ततस्तेन तत् स्याद्वैकारिकं मतम्॥ १८
प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति॥ १९
आतुरे स्नान उत्पन्ने दशकृत्वो ह्यनातुरः।
स्नात्वा स्नात्वास्पृशेदेनं ततः शुध्येत् स आतुरः॥ २०
उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः।
उपोष्य रजनीमेकां पंचगव्येन शुध्यति॥ २१

अनुच्छिष्टेन शूद्रेण स्पर्शे स्नानं विधीयते।
उच्छिष्टेन च संस्पृष्टः प्राजापत्यं समाचरेत्॥ २२
भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते।
सुरामात्रेण संस्पृष्टं शुध्यतेऽग्न्युपलेपनैः॥ २३
गवाघ्रातानि कांस्यानि श्वकाकोपहतानि च।
शुध्यन्ति दशभिः क्षारैः शूद्रोच्छिष्टानि यानि च॥ २४
गण्डूषं पादशौचं च कृत्वा वै कांस्यभाजने।
षण्मासान् भुवि निक्षिप्य उद्धृत्य पुनराहरेत्॥ २५
आयसेष्वपसारेण सीसस्याग्नौ विशोधनम्।
दन्तमस्थि तथा शृङ्गं रौप्यं सौवर्णभाजनम्॥ २६
मणिपाषाणशङ्खाश्च एतान् प्रक्षालयेज्जलैः।
पाषाणे तु पुनर्घृष्टिरेषा शुद्धिरुदाहृता २७
...द्राण्डदहना... धान्यानां मज्जनादपि॥ २८
अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम्।
प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते॥ २९
वेणुवल्कलचीराणां क्षौमकार्पासवाससाम्।
और्णानां नेत्रपट्टानां प्रोक्षणाच्छौचं विधीयते॥ ३०
तुलिकाद्युपधानानि पीतरक्ताम्बराणि च।
शोषयित्वार्कतापेन प्रोक्षयित्वा शुचिर्भवेत्॥ ३१
मुञ्जोपस्करसूर्पाणां शाणस्य फलचर्मणाम्।
तृणकाष्ठादिरज्जूनामुदकप्रोक्षणं मतम्॥ ३२
मार्ज्जारमक्षिकाकीट-पतङ्गकृमिदर्दुराः।
'मेध्यामेध्यं स्पृशन्तोऽपि नोच्छिष्टान् मनुरब्रवीत्॥ ३३

भूमिं स्पृष्टागतं तोयं यथाप्यन्योन्यविप्रुषः ।
भुक्तोच्छिष्टं यथा स्नेहं नोच्छिष्टं मनुरब्रवीत् ॥ ३४
ताम्बुलेक्षुफले चैव भुक्तस्नेहानुलेपने ।
मधुपर्के च सोमे च नोच्छिष्टं मनुरब्रवीत् ॥ ३५
रथ्याकर्द्दमतोयानि नावः पन्थास्तृणानि च ।
मारुतार्केण शुध्यन्ति पक्केष्टकचितानि च ॥ ३६
अदुष्टाः सन्तता धारा वातोद्धूताश्च रेणवः ।
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ॥ ३७
क्षुते निष्ठीवने चैव दन्तोच्छिष्टे तथानृते ।
पतितानाञ्च सम्भाषे दक्षिणं श्रवणं स्पृशेत् ॥ ३८
अग्निरापश्च वेदाश्च सोमसूर्य्यानिलास्तथा ।
एते सर्व्वेऽपि विप्राणां श्रोत्रे तिष्ठन्ति दक्षिणे ॥ ३९
प्रभासादीनि तीर्थानि गङ्गाद्याः सरितस्तथा ।
विप्रस्य दक्षिणे कर्णे सान्निध्यं मनुरब्रवीत् ॥ ४०
देशभङ्गे प्रवासे वा व्याधिषु व्यसनेष्वपि ।
रक्षेदेव स्वदेहादि पश्चाद्धर्म्मं समाचरेत् ॥ ४१
येन केन च धर्म्मेण मृदुना दारुणेन च ।
उद्धरेद्दीनमात्मानं समर्थो धर्म्ममाचरेत् ॥ ४२
आपत्काले तु सम्प्राप्ते शौचाचारं न चिन्तयेत् ।
स्वयं समुद्धरेत् पश्चात् स्वस्थो धर्म्मं समाचरेत् ॥ ४३

इति पाराशरे धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

गवां बन्धनयोक्त्रे तु भवेन्मृत्युरकामतः ।
अकामात् कृतपापस्य प्रायश्चित्तं कथं भवेत् ॥ १
वेदवेदाङ्गविदुषां धर्म्मशास्त्रं विजानताम् ।
स्वकर्म्मरतविप्राणां स्वकं पापं निवेदयेत् ॥ २
अत ऊर्द्ध्वं प्रवक्ष्यामि उपस्थानस्य लक्षणम् ।
उपस्थितो हि न्यायेन व्रतादेशनमर्हति ॥ ३
सद्यो निःसंशये पापे न भुञ्जीतानुपस्थितः ।
भुञ्जानो वर्द्धयेत् पापं पर्षद्यत्र न विद्यते ॥ ४
संशये तु न भोक्तव्यं यावत् कार्य्यविनिश्चयः ।
प्रमादश्च न कर्त्तव्यो यथैवासंशयस्तथा ॥ ५
कृत्वा पापं न गूहेत गुह्यमानं विवर्द्धते ।
स्वल्पं वाथ प्रभूतं वा धर्म्मविद्भ्यो निवेदयेत् ॥ ६
ते हि पापे कृते वैद्या हन्तारश्चैव पाप्मनाम् ।
व्याधितस्य यथा वैद्या बुद्धिमन्तो रुजापहाः ॥ ७
प्रायश्चित्ते समुत्पन्ने ह्रीमान् सत्यपरायणः ।
मृदुरार्ज्जवसम्पन्नः शुद्धिं गच्छेत मानवः ॥ ८
सचेलं वाग्यतः स्नात्वा क्लिन्नवासाः समाहितः ।
क्षत्रियो वाथ वैश्यो वा ततः पर्षदमाव्रजेत् ॥ ९
उपस्थाय ततः शीघ्रमार्त्तिमान् धरणीं व्रजेत् ।
गात्रैश्च शिरसा चैव न च किंचिदुदाहरेत् ॥ १०
सावित्र्याश्चापि गायत्र्याः सन्ध्योपास्त्यग्निकार्य्ययोः ।
अज्ञानात् कृषिकर्त्तारो ब्राह्मणा नामधारकाः ॥ ११

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां परिषत्त्वं न विद्यते॥ १२
यद्वदन्ति तमोमूढ़ा मूर्खा धर्म्ममतद्विदः।
तत् पापं शतधा भूत्वा तद्वक्तृरधिगच्छति॥ १३
अज्ञात्वा धर्म्मशास्त्राणि प्रायश्चित्तं ददाति यः।
प्रायश्चित्ती भवेत् पूतः किल्विषं परिषद्व्रजेत्॥ १४
चत्वारो वा त्रयो वापि यद्ब्रूयुर्वेदपारगाः।
स धर्म्म इति विज्ञेयो नेतरैस्तु सहस्रशः॥ १५
प्रमाणमार्गं मार्गन्तो ये धर्म्मं प्रवदन्ति वै।
तेषामुद्विजते पापं सद्भूतगुणवादिनाम्॥ १६
यथाश्मनि स्थितं तोयं मरुतार्केण शुध्यति।
एवं परिषदादेशान्नाशयेदेव दुष्कृतम्॥ १७
नैव गच्छति कर्त्तारं नैव गच्छति पर्षदम्।
मारुतार्कादिसंयोगात् पापं नश्यति तोयवत्॥ १८
अनाहिताग्नयो येऽन्ये वेदवेदाङ्गपारगाः।
पञ्च त्रयो वा धर्म्मज्ञाः परिषत् सा प्रकीर्त्तिता॥ १९
मुनीनामात्मविद्यानां द्विजानां यज्ञयाजिनाम्।
वेदव्रतेषु स्नातानामेकोऽपि परिषद्भवेत्॥ २०
पञ्च पूर्वं मया प्रोक्तास्तेषाञ्चैव त्वसम्भवे।
स्ववृत्तिपरितुष्टा ये परिषत् सा प्रकीर्त्तिता॥ २१
अत ऊर्द्ध्वन्तु ये विप्राः केवलं नामधारकाः।
परिषत्त्वं न तेषां वै सहस्रगुणितेष्वपि॥ २२
यथा काष्ठमयो हस्ती यथा चर्म्ममयो मृगः।
ब्राह्मणास्त्वनधीयानास्त्रयस्ते नामधारकाः॥ २३

ग्रामस्थानं यथा शून्यं यथा कूपस्तु निर्ज्जलः ।
यथा हुतमनग्नौ च अमन्त्रो ब्राह्मणस्तथा ॥ २४
यथा षण्ढोऽफलं स्त्रीषु यथा गौरूषराफला ।
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः ॥ २५
चित्रं कर्म्म यथानेकैरङ्गैरुन्मील्यते शनैः ।
ब्राह्मण्यमपि तद्वत् स्यात् संस्कारैर्विधिपूर्व्वकैः ॥ २६
प्रायश्चित्तं प्रयच्छन्ति ये द्विजा नामधारकाः ।
ते द्विजाः पापकर्म्माणः समेता नरकं ययुः । २७
ये पठन्ति द्विजा वेदं पञ्चयज्ञरताश्च ये ।
त्रैलोक्यं धारयन्त्येते पञ्चेन्द्रियरताश्रयाः ॥ २८
सम्प्रणीतः श्मशानेषु दीप्तोऽग्निः सर्व्वभक्षकः ।
तथैव ज्ञानवान् विप्रः सर्व्वभक्षश्च दैवतम् ॥ २९
अमेध्यानि च सर्व्वाणि प्रक्षिपन्त्युदके यथा ।
तथैव किल्बिषं सर्व्वं प्रक्षेप्तव्यं द्विजेऽमले ॥ ३०
गायत्रीरहितो विप्रः शूद्रादप्यशुचिर्भवेत् ।
गायत्रीब्रह्मतत्त्वज्ञाः सम्पूज्यन्ते द्विजोत्तमाः ॥ ३१
दुःशीलोऽपि द्विजः पूज्यो न शूद्रो विजितेन्द्रियः ।
कः परित्यज्य दुष्टां गां दुहेच्छीलवतीं खरीम् ॥ ३२
धर्म्मशास्त्ररथारूढ़ा वेदखड्गधरा द्विजाः ।
क्रीड़ार्थमपि यद्ब्रूयुः स धर्म्मः परमः स्मृतः ॥ ३३
चातुर्व्वेद्योऽविकल्पी च अङ्गविद्धर्म्मपाठकः ।
प्रपन्नाश्रमिणो मुख्याः परिषत् स्युर्दशावराः ॥ ३४
राज्ञश्चानुमते चैव प्रायश्चित्तं द्विजो वदेत् ।
स्वयमेव न वक्तव्या प्रायश्चित्तस्य निष्कृतिः ॥ ३५

ब्राह्मणांश्च व्यतिक्रम्य राजा यत् कर्त्तुमिच्छति ।
तत् पापं शतधा भूत्वा राजानमुपगच्छति ॥ ३६
प्रायश्चित्तं सदा दद्याद्देवतायतनाग्रतः ।
आत्मानं पावयेत् पश्चाज्जपन् वै वेदमातरम् ॥ ३७
सशिखं वपनं कृत्वा त्रिसन्ध्यमवगाहनम् ।
गवां गोष्ठे वसेद्रात्रौ दिवा ताः समनुव्रजेत् ॥ ३८
उष्णे वर्षति शीते वा मारुते वाति वा भृशम् ।
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु शक्तितः ॥ ३९
आत्मनो यदि वान्येषां गृहे क्षेत्रेऽथवा खले ।
भक्षयन्तीं न कथयेत् पिबन्तं चैव वत्सकम् ॥ ४०
पिबन्तीषु पिबेत् तोयं संविशन्तीषु संविशेत् ।
पतितां पङ्कमग्नां वा सर्वप्राणैः समुद्धरेत् ॥ ४१
ब्राह्मणार्थे गवार्थे वा यस्तु प्राणान् परित्यजेत् ।
मुच्यते ब्रह्महत्याद्यैर्गोप्ता गोब्राह्मणस्य च ॥ ४२
गोवधस्यानुरूपेण प्राजापत्यं विनिर्दिशेत् ।
प्राजापत्यन्तु यत् कृच्छ्रं विभजेत् तच्चतुर्विधम् ॥ ४३
एकाहमेकभक्ताशी एकाहं नक्तभोजनः ।
अयाचिताश्येकमहरेकाहं मारुताशनः ॥ ४४
दिनद्वयं चैकभक्तो द्विदिनं नक्तभोजनः ।
दिनद्वयमयाची स्यात् द्विदिनं मारुताशनः ॥ ४५
त्रिदिनं चैकभक्ताशी त्रिदिनं नक्तभोजनः ।
दिनत्रयमयाची स्यात् त्रिदिनं मारुताशनः ॥ ४६
चतुरहन्त्वेकभक्ताशी चतुरहं नक्तभोजनः ।
चतुर्दिनमयाची स्याच्चतुरहं मारुताशनः ॥ ४७

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद्ब्राह्मणभोजनम् ।
विप्राय दक्षिणां दद्यात् पवित्राणि जपेद्द्विजः ।
ब्राह्मणान् भोजयित्वा तु गोघ्नः शुद्धो न संशयः ॥ ४८

इति पाराशरे धर्म्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः ।

गवां संरक्षणार्थाय न दुष्येद्रोधबन्धयोः ।
तद्वधन्तु न तत् विद्यात् कामाकामकृतं तथा ॥ १
अंगुष्ठमात्रः स्थूलो वा बाहुमात्रः प्रमाणतः ।
आर्द्रस्तु सपलाशश्च दण्ड इत्यभिधीयते ॥ २
दण्डादूर्द्धं यदन्येन प्रहरेद्वा निपातयेत् ।
प्रायश्चित्तं चरेत् प्रोक्तं द्विगुणं गोव्रतंचरेत् ॥ ३
रोधबन्धनयोक्त्राणि घातनंच चतुर्विधम् ।
एकपादं चरेद्रोधे द्विपादं बन्धने चरेत् ॥ ४
योक्त्रेषु पादहीनं स्याच्चरेत् सर्वं निपातने ।
गोचरे च गृहे वापि दुर्गेष्वपि समेष्वपि ॥ ५
नदीष्वपि समुद्रेषु खातेऽथ दरीमुखे ।
दग्धदेशे स्थिताः गावस्तम्भनाद्रोध उच्यते ॥ ६
योक्त्रदामकडोरैश्च घण्टाभरणभूषणैः ।
गृहे वापि वने वापि बद्धा स्याद्गौर्मृता यदि ॥ ७
तदेव बन्धनं विद्यात् कामाकामकृतंच यत् ।
मूर्च्छिते शकटे पङ्क्तौ भारे वा पीड़ितो नरैः ॥ ८

गोपतिर्व्रतमाप्नोति योऽक्तो भवति तद्वध:।
मत्त: प्रमत्त उन्मत्तश्चेतनो वाप्यचेतन:॥ ९
कामाकामकृतक्रोधो दण्डैर्हन्यादथोपलै:।
प्रहता वा हता वापि तद्धि हेतुर्निपातने॥ १०
मूर्च्छित: पतितो वापि दण्डेनाभिहत: स तु।
उत्थितस्तु यदा गच्छेत् पञ्च सप्त दशैव वा॥ ११
ग्रासं वा यदि गृह्णीयात्तोयं वापि पिवेद्यदि।
पूर्वव्याध्युपसृष्टश्चेत् प्रायश्चित्तं न विद्यते॥ १२
पिण्डस्थे पादमेकन्तु द्वौ पादौ गर्भसम्मिते।
पादोनं व्रतमुद्दिष्टं हत्वा गर्भमचेतनम्॥ १३
पादेऽङ्गरोमवपनं द्विपादे श्मश्रुणोऽपि च।
त्रिपादे तु शिखावर्ज्जं सशिखन्तु निपातने॥ १४
पादे वस्त्रयुगं चैव द्विपादे कांस्यभाजनम्।
पादोने गोद्वयं दद्याच्चतुर्थे गोद्वयं स्मृतम्॥ १५
निष्पन्नसर्व्वगात्रस्तु दृश्यते वा सचेतनम्।
अङ्गप्रत्यङ्गसम्पन्ने द्विगुणं गोव्रतं चरेत्॥ १६
पाषाणेनैव दण्डेन गावो येनाभिघातिता:।
शृङ्गभङ्गे चरेत्पादं द्वौ पादौ नेत्र घातने॥ १७
लाङ्गूले कृच्छ्रपादन्तु द्वौ पादावस्थिभञ्जने।
त्रिपादं चैव कर्णे तु चरेत् सर्व्वं निपातने॥ १८
शृङ्गभङ्गेऽस्थिभङ्गे च कटिभङ्गे तथैव च।
यदि जीवति षण्मासान् प्रायश्चित्तं न विद्यते॥ १९
व्रणभङ्गे च कर्त्तव्य: स्नेहाभ्यङ्गस्तु पाणिना।
यवसश्चोपहर्त्तव्यो यावद्दृढवलो भवेत्॥ २०

यावत् सम्पूर्णसर्वाङ्गस्तावत् तं पोषयेन्नरः।
गोरूपं ब्राह्मणस्याग्रे नमस्कृत्य विवर्जयेत्॥ २१
यद्यसम्पूर्णसर्वाङ्गो हीनदेहो भवेत् तदा।
गोघातकस्य तस्याद्ध प्रायश्चित्तं विनिर्द्दिशेत्॥ २२
काष्ठलोष्टकपाषाणैः शस्त्रेणैवोद्धृतो बलात्।
व्यापादयति यो गान्तु तस्य शुद्धिं विनिर्द्दिशेत्॥ २३
चरेत् सान्तपनं काष्ठे प्राजापत्यन्तु लोष्टके।
तप्तकृच्छ्रन्तु पाषाणे शस्त्रे चैवातिकृच्छ्रकम्॥ २४
पञ्च सान्तपने गावः प्राजापत्ये तथा त्रयः।
तप्तकृच्छ्रे भवन्त्यष्टावतिकृच्छ्रे त्रयोदश॥ २५
प्रमापणे प्राणभृतां दद्यात् तत्प्रतिरूपकम्।
तस्यानुरूपं मूल्यं वा दद्यादित्यब्रवीन्मनुः॥ २६
अन्यत्राङ्कनलक्ष्मभ्यां वहने दोहने तथा।
सायं संयमनार्थन्तु न दुष्येद्रोधबन्धयोः॥ २७
अतिदाहेऽतिवाहे च नासिकाभेदने तथा।
नदीपर्वतसञ्चारे प्रायश्चित्तं विनिर्द्दिशेत्॥ २८
अतिदाहे चरेत् पादं द्वौ पादौ वाहने चरेत्।
नासिके पादहीनन्तु चरेत् सर्वं निपातने॥ २९
दहनात्तु विपद्येत अनड्वो वापि यन्त्रितः।
उक्तं पराशरेणैव ह्येकपादं यथाविधि॥ ३०
रोधबन्धनयोक्त्रञ्च भारप्रहरणं तथा।
दुर्गप्रेरणयोक्त्रञ्च निमित्तानि वधस्य षट्॥ ३१
बन्धपाशसुगुप्ताङ्गो म्रियते यदि गोपशुः।
भवने तस्य नाथस्य पापं कृच्छ्रार्द्धमर्हति॥ ३२

न नारिकेलैर्न च शालवालै
र्न चापि मौञ्जैर्न च बन्धनशृङ्खलैः।
एतैस्तु गावो न निबन्धनीया
बद्धास्तु तिष्ठेत् परशुं गृहीत्वा॥ ३३
कुशैः काशैश्च बध्नीयाद्गोपशुं दक्षिणामुखम्।
पाशलग्नाग्निदग्धेषु प्रायश्चित्तं न विद्यते॥ ३४
यदि तत्र भवेत् काष्ठं प्रायश्चित्तं कथं भवेत्।
जपित्वा पावनीं देवीं मुच्यते तत्र किल्बिषात्॥ ३५
प्रेरयन् कूपवापीषु वृक्षच्छेदेषु पातयन्।
गवाशनेषु विक्रीणंस्ततः प्राप्नोति गोवधम्॥ ३६
आराधितस्तु यः कश्चिद्भिन्नकक्षो यदा भवेत्।
श्रवणं हृदयं भिन्नं मग्नो वा कूपसङ्कटे॥ ३७
कूपादुत्क्रमणे चैव भग्नो वा ग्रीवपादयोः।
स एव म्रियते तत्र त्रीन् पादांस्तु समाचरेत्॥ ३८
कूपखाते तटीबन्धे नदीबन्धे प्रपासु च।
पानीयेषु विपन्नानां प्रायश्चित्तं न विद्यते॥ ३९
कूपखाते तटीखाते दीर्घखाते तथैव च।
अन्येषु धर्मखातेषु प्रायश्चित्तं न विद्यते॥ ४०
वेश्मद्वारे निवासेषु यो नरः खातमिच्छति।
स्वकार्यगृहखातेषु प्रायश्चित्तं विनिर्दिशेत्॥ ४१
निशि बन्धनिरुद्धेषु सर्पव्याघ्रहतेषु च।
अग्निविद्युद्विपन्नानां प्रायश्चित्तं न विद्यते॥ ४२
ग्रामघाते शरौघेण वेश्मभङ्गनिपातने।
अतिवृष्टिहतानाञ्च प्रायश्चित्तं न विद्यते॥ ४३

संग्रामे प्रहतानाञ्च ये दग्धा वेश्मकेषु च।
दावाग्निग्रामघाते वा प्रायश्चित्तं न विद्यते॥ ४४
यन्त्रिता गौश्चिकित्सार्थं मूढ़गर्भविमोचने।
यत्ने कृते विपद्यते प्रायश्चित्तं न विद्यते॥ ४५
व्यापन्नानां बहूनाञ्च बन्धने रोधनेऽपि वा।
भिषङ्मिथ्यापचारे च प्रायश्चित्तं विनिर्द्दिशेत्॥ ४६
गोवृषाणां विपत्तौ च यावन्तः प्रेक्षका जनाः।
न वारयन्ति तां तेषां सर्व्वेषां पातकं भवेत्॥ ४७
एको हतो यैर्बहुभिः समेतै
र्न ज्ञायते यस्य हतोऽभिधानात्।
दिव्येन तेषामुपलभ्य हन्ता
निवर्त्तनीयो नृपसन्नियुक्तैः॥ ४८
एका चेद्बहुभिः कापि दैवाद्व्यापादिता भवेत्।
पादं पादञ्च हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ ४९
हतेषु रुधिरं दृश्यं व्याधिग्रस्तः कृशो भवेत्।
लाला भवति दृष्टेषु एवमन्वेषणं भवेत्॥ ५०
मनुना चैवमेकेन सर्व्वशास्त्राणि जानता।
प्रायश्चित्तन्तु तेनोक्तं गोघ्नश्चान्द्रायणं चरेत्॥ ५१
केशानां रक्षणार्थाय द्विगुणं गोव्रतं चरेत्।
द्विगुणे व्रत आदिष्टे दक्षिणा द्विगुणा भवेत्॥ ५२
राजा वा राजपुत्रो वा ब्राह्मणो वा बहुश्रुतः।
अकृत्वा वपनं तस्य प्रायश्चित्तं विनिर्द्दिशेत्॥ ५३
यस्य न द्विगुणं दानं केशश्च परिरक्षितः।
तत् पापं तस्य तिष्ठेत वक्ता च नरकं व्रजेत्॥ ५४

यत् किञ्चित् क्रियते पापं सर्वं केशेषु तिष्ठति ।
सर्वान् केशान् समुद्धृत्य छेदयेदंगुलिद्वयम् ॥ ५५
एवं नारीकुमारीणां शिरसोमुण्डनं स्मृतम् ।
न स्त्रियाः केशवपनं न दूरे शयनाशनम् ॥ ५६
न च गोष्ठे वसेद्रात्रौ न दिवा गा अनुव्रजेत् ।
नदीषु सङ्गमे चैव अरण्येषु विशेषतः ॥ ५७
न स्त्रीणामजिनं व्यासो व्रतमेवं समाचरेत् ।
त्रिसन्ध्यं स्नानमित्युक्तं सुराणामर्च्चनं तथा ॥ ५८
बन्धुमध्ये व्रतं तासां कृच्छ्रचान्द्रायणादिकम् ।
गृहेषु नियतं तिष्ठेच्छुचिर्नियममाचरेत् ॥ ५९
इह यो गोवधं कृत्वा प्रच्छादयितुमिच्छति ।
स याति नरकं घोरं कालसूत्रमसंशयम ॥ ६०
विमुक्तो नरकात् तस्मान्मर्त्यलोके प्रजायत ।
क्लीवो दुःखी च कुष्ठी च सप्तजन्मानि वै नरः ॥ ६१
तस्मात् प्रकाशयेत् पापं स्वधर्मं सततं चरेत् ।
स्त्रीबालभृत्यगोविप्रेष्वतिकोपं विवर्ज्जयेत् ॥ ६२

इति पाराशरे धर्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

चातुर्वर्ण्येषु सर्वत्र हितं प्रोक्ता तु निष्कृतिः ।
अगम्यागमने चैव शुद्धौ चान्द्रायणं चरेत् ॥ १
एकैकं ह्रासयेत् पिण्डं कृष्णे शुक्ले च वर्द्धयेत् ।
अमावस्या न भुञ्जीत एष चन्द्रायणो विधिः ॥ २

कुक्कुटाण्डप्रमाणन्तु ग्रासञ्च परिकल्पयेत्।
अन्यथा भावदुष्टत्वं न धर्म्मो नैव शुध्यति॥ ३
प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम्।
गोद्वय वस्त्रयुग्मञ्च दद्याद्विप्रेषु दक्षिणाम्॥ ४
चाण्डालीञ्च श्वपाकीञ्चाप्यभिगच्छति यो द्विजः।
त्रिरात्रमुपवासी स्याद्विप्राणामनुशासनात्॥ ५
सशिखं वपनं कुर्य्याद् प्राजापत्यत्रयं चरेत्।
ब्रह्मकूर्च्चं ततः कृत्वा कुर्य्याद्ब्राह्मणतर्पणम्॥ ६
गायत्रीञ्च जपेन्नित्यं दद्याद्गोमिथुनद्वयम्।
विप्राय दक्षिणां दद्यात् शुद्धिमाप्नोत्यसंशयम्॥ ७
क्षत्रियोश्चापि वैश्यो वा चंडालीं गच्छते यदि।
प्राजापत्यद्वयं कुर्य्याद्दद्याद्गोमिथुनं तथा॥ ८
श्वपाकमथचंडालीं शूद्रो वै यदि गच्छति।
प्राजापत्यं चरेत् कृच्छ्रं दद्याद्गोमिथुनं तथा॥ ९
मातरं यदि गच्छेत भगिनीं पुत्रिकां तथा।
एतास्तु मोहतो गत्वा त्रीन् कृच्छ्रांस्तु समाचरेत्॥ १०
चान्द्रायणत्रयं कुर्य्याच्छिश्नच्छेदेन शुध्यति।
मातृष्वसृगमे चैव आत्मभेदनिदर्शनम्॥ ११
अज्ञानात् तान्तु यो गच्छेत् कुर्य्याच्चान्द्रायणद्वयम्।
दशगोमिथुनं दद्यात् शुद्धिः पराशरोऽब्रवीत्॥ १२
पितृदारान् समारुह्य मातुराप्तांच भ्रातृजाम्।
गुरुपत्नीं स्नुषांचैव भ्रातृभार्य्यां तथैव च॥ १४
मातुलानीं सगोत्रांच प्राजापत्यत्रयं चरेत्।
गोद्वयं दक्षिणां दत्त्वा शुध्यते नात्र संशयः॥ १५

पशुवेश्यादि-गमने महिष्युष्ट्रीकपीस्तथा।
खरीञ्च शूकरीं गत्वा प्राजापत्यं समाचरेत्॥ १५
गोगामी च त्रिरात्रेण गामेकं ब्राह्मणे ददत्।
महिष्युष्ट्रीखरीगामी त्वहोरात्रेण शुध्यति॥ १६
डामरे समरे वापि दुर्भिक्षे वा जनक्षये।
वन्दिग्राहे भयार्त्ता वा सदा स्वस्त्रीं निरीक्षयेत्॥ १७
चाण्डालैः सह सम्पर्कं या नारी कुरुते ततः।
विप्रान् दश वरान् गत्वा स्वकं दोषं प्रकाशयेत्॥ १८
आकण्ठसम्मिते कूपे गोमयोदककर्द्दमे।
तत्र स्थिता निराहारा त्वेकरात्रेण निष्क्रमेत्॥ १९
सशिखं वपनं कृत्वा भुञ्जीयाद्यावकौदनम्।
त्रिरात्रमुपवासित्वं त्वेकरात्रं जले वसेत्॥ २०
शङ्खपुष्पीलतामूलं पत्रञ्च कुसुमं फलम्।
सुवर्णं पंचगव्यञ्च क्वाथयित्वा पिवेज्जलम्॥ २१
एकभक्तं चरेत् पश्चाद्यावत् पुष्पवती भवेत्।
व्रतं चरति यद्यावत् तावत् संवसते वहिः॥ २२
प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम्।
गोद्वयं दक्षिणां दद्याच्छुद्धिः पराशरोऽब्रवीत्॥ २३
चातुर्वर्ण्यस्य नारीणां कृच्छ्रचान्द्रायणव्रतम्।
यथा भूमिस्तथा नारी तस्मात् तां न तु दूषयेत्॥ २४
वन्दिग्राहेण या भुक्ता हत्वा बद्ध्वा बलाद्भयात्।
कृत्वा सान्तपनं कृच्छ्रं शुध्येत् पराशरोऽब्रवीत्॥ २५
सकृद्भुक्ता तु या नारी नेच्छन्ती पापकर्म्मभिः।
प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु॥ २६

पतत्यर्द्धं शरीरस्य यस्य भार्य्या सुरां पिबेत्।
पतितार्द्धशरीरस्य निष्कृतिर्न विधीयते॥ २७
गायत्रीं जपमानस्तु कृच्छ्रं सान्तपनं चरेत्॥ २८
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम्॥ २९
जारेण जनयेद्गर्भं गर्भे त्यक्ते मृते पतौ।
तां त्यजेदपरे राष्ट्रे पतितां पापकारिणीम्॥ ३०
ब्राह्मणी तु यदा गच्छेत् परपुंसा समन्विता।
सा तु नष्टा विनिर्दिष्टा न तस्यागमनं पुनः॥ ३१
कामान्मोहाद्यदा गच्छेत् त्यक्त्वा बन्धून् सुतान् पतिम्
सा तु नष्टा परे लोके मानुषेषु विशेषतः॥ ३२
दशमे तु दिने प्राप्ते प्रायश्चित्तं न विद्यते।
दशाहं न त्यजेन्नारीं त्यजेन्नष्टश्रुता तथा॥ ३३
भर्त्ता चैव चरेत् कृच्छ्रं कृच्छ्रार्द्धञ्चैव बान्धवाः।
तेषां भुक्त्वा च पीत्वा च अहोरात्रेण शुध्यति॥ ३४
ब्राह्मणीतु यदा गच्छेत् परपुंसा विवर्ज्जिता।
गत्वा पुंसां शतं याति त्यजेयुस्तान्तु गोत्रिणः॥ ३५
पुंसो यदि गृहं गच्छेत् तदशुद्धं गृहं भवेत्।
पितृमातृगृहं यच्च जारस्यैव तु तद्गृहम्॥ ३६
उल्लिख्य तद्गृहं पश्चात् पंचगव्येन शुध्यति।
त्यजेन्मृण्मयपात्राणि वस्त्रं काष्ठञ्च शोधयेत्॥ ३७
सम्भारान् शोधयेत् सर्व्वान् गोकेशैश्च फलोद्भवान्।
ताम्राणि पंचगव्येन कांस्यानि दश भस्मभिः॥ ३८

प्रायश्चित्तं चरेद्विप्रो ब्राह्मणैरुपपादितम्।
गोद्वयं दक्षिणां दद्यात् प्राजापत्यं समाचरेत्। ३९
इतरेषामहोरात्रं पंचगव्येन शोधनम्।
सपुत्रः सहभृत्यश्च कुर्य्याद् ब्राह्मणभोजनम्॥ ४०
आकाशं वायुरग्निश्च मेध्यं भूमिगतं जलम्।
न दुष्यन्तीह दर्भाश्च यज्ञेषु चमसास्तथा॥ ४१
उपवासैर्व्रतैः पुण्यैः स्नानसन्ध्यार्चनादिभिः।
जपैर्होमैस्तथा दानैःशुध्यन्ते ब्राह्मणाः सदा॥ ४२
इति पाराशरे धर्म्मशास्त्रे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः।

अमेध्यरेतो गोमांसं चाण्डालान्नमथापि वा।
यदि भुक्तन्तु विप्रेण कृच्छ्रं चान्द्रायणं चरेत्। १
तथैव क्षत्रियो वैश्यस्तदर्द्धन्तु समाचरेत्।
शूद्रोऽप्येवं यदा भुङ्क्ते प्राजापत्यं समाचरेत्।
पंचगव्यं पिवेच्छूद्रो ब्रह्मकूर्च्चं पिवेद्द्विजः।
एकद्वित्रिचतुर्गाश्च दद्याद्विप्रादनुक्रमात्॥ ३
शूद्रान्नं सूतकस्यान्नमभोज्यस्यान्नमेव च।
शङ्कितं प्रतिषिद्धान्नं पूर्व्वोच्छिष्टं तथैव च॥ ४
यदि भुक्तन्तु विप्रेण अज्ञानादापदापि वा।
ज्ञात्वा समाचरेत् कृच्छ्रं ब्रह्मकूर्च्चन्तु पावनम्॥ ५
व्यालैर्नकुलमार्ज्जारैरन्नमुच्छिष्टितं यदा।
तिलदर्भोदकैः प्रोक्ष्य शुध्यते नात्र संशयः॥ ६

शूद्रोऽप्यभोज्यं भुक्त्वान्नं पंचगव्येन शुध्यति ।
क्षत्रियो वापि वैश्यश्च प्राजापत्येन शुध्यति ॥ ७
एकपङ्क्त्युपविष्टानां विप्राणां सह भोजने ।
यद्येकोऽपि त्यजेत् पात्रं शेषमन्नं न भोजयेत् ॥ ८
मोहाद्वा लोभतस्तत्र पङ्क्तावुच्छिष्टभोजने ।
प्रायश्चित्तं चरेद्विप्रः कृच्छ्रं सान्तपनन्तथा ॥ ९
पीयूषश्वेतलशुनवृन्ताकफलगृञ्जनम् ।
पलाण्डुं वृक्षनिर्यासं देवस्वं कवकानि च ॥ १०
उष्ट्रीक्षीरमविक्षीरमज्ञानाद्भुञ्जते द्विजः ।
त्रिरात्रमुपवासी स्यात् पंचगव्येन शुध्यति ॥ ११
मण्डूकं भक्षयित्वा च मूषिकमांसमेव च ।
ज्ञात्वा विप्रस्त्वहोरात्रं यावकान्नेन शुध्यति ॥ १२
क्षत्रियो वापि वैश्यो वा क्रियावन्तौ शुचिव्रतौ ।
तद्गृहेषु द्विजैर्भोज्यं हव्यकव्येषु नित्यशः ॥ १३
घृतं तैलं तथा क्षीरं गुड़ं तैलेन पाचितम् ।
गत्वा नदतटे विप्रो भुञ्जीयाच्छूद्रभोजनम् ॥ १४
अज्ञानाद्भुञ्जते विप्राः सूतके मृतकेऽपि वा ।
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विनिर्दिशेत् ॥ १५
गायत्र्यष्टसहस्रेण शुद्धः स्याच्छूद्रसूतके ।
वैश्यः पंचसहस्रेण त्रिसहस्रेण क्षत्रियः ॥ १६
ब्राह्मणस्य यदा भुङ्क्ते प्राणायामेन शुध्यति ।
अथवा वामदेव्येन साम्ना चैकेन शुध्यति ॥ १७
शुष्कान्नं गोरसं स्नेहं शूद्रवेश्मन आगतम् ।
पक्वं विप्रगृहे पूतं भोज्यं तन्मनुरब्रवीत् ॥ १८

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि ।
मनस्तापेन शुध्येत द्रुपदां वा शतं जपेत् ॥ १९

दासनापितगोपालकुलमित्रार्द्धसीरिणः ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २०

शूद्रकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
संस्कृतस्तु भवेद्दासो ह्यसंस्कारैस्तु नापितः ॥ २१

क्षत्रियाच्छूद्रकन्यायां समुत्पन्नस्तु यः सुतः ।
स गोपाल इति ज्ञेयो भोज्या विप्रैर्न संशयः ॥ २२

वैश्यकन्यासमुत्पन्नो ब्राह्मणेन तु संस्कृतः ।
आर्द्धिकः स तु विज्ञेयो भोज्यो विप्रैर्न संशयः ॥ २३

भाण्डस्थितमभोज्येषु जलं दधि घृतं पयः ।
अकामतस्तु यो भुङ्क्ते प्रायश्चित्तं कथं भवेत् ॥ २४

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वाप्युपसर्पति ।
ब्रह्मकूर्च्चोपवासेन यथा वर्णस्य निष्कृतिः ॥ २५

शूद्राणां नोपवासः स्यात् शूद्रो दानेन शुध्यति ।
ब्रह्मकूर्च्चमहोरात्रं श्वपाकमपि शोधयेत् ॥ २६

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
निर्द्दिष्टं पञ्चगव्यन्तु पवित्रं पापनाशनम् ॥ २७

गोमूत्रं कृष्णवर्णायाः श्वेताया गोमयं हरेत् ।
पयश्च ताम्रवर्णाया रक्ताया दधि चोच्यते ॥ २८

कपिलाया घृतं ग्राह्यं सर्वं कापिलमेव वा ।
गोमूत्रस्य पलं दद्यादङ्गुष्ठार्द्धन्तु गोमयम् ।
आज्यस्यैकपलं दद्यादङ्गुष्ठार्द्धन्तु गोमयम् ।
क्षीरं सप्तपलं दद्यात् पञ्चमेकं कुशोदकम् ॥ ३०

गायत्र्या गृह्य गोमूत्रं गन्धद्वारेति गोमयम् ।
आप्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि ॥ ३१
तेजोसि शुक्रमित्याज्यं देवस्यत्वा कुशोदकम् ।
पञ्चगव्यमृचा पूतं स्थापयेदग्निसन्निधौ ॥ ३२
आपोहिष्ठेति चालोड्य मानस्तोकेति मन्त्रयेत् ।
सप्तावरास्तु ये दर्भा अच्छिन्नाग्राः शुकत्विषः ॥ ३३
एभिरुद्धृत्य होतव्यं पञ्चगव्यं यथाविधि ।
इरावती इदं विष्णुर्मानस्तोके च शंवती ।
एतैरुद्धृत्य होतव्यं हुतशेषं स्वयं पिबेत् ॥ ३४
आलोड्य प्रणवेनैव निर्मथ्य प्रणवेन तु ।
उद्धृत्य प्रणवेनैव पिबेच्च प्रणयेन तु ॥ ३५
यत्त्वगस्थिगतं पापं देहे तिष्ठति देहिनाम् ।
ब्रह्मकूर्चो दहेत् सर्वं यथैवाग्निरिवेन्धनम् ॥ ३६
पिबतः पतितं तोयं भाजने मुखनिःसृतम् ।
अपेयं तद्विजानीयाद्भुक्त्वा चान्द्रायणं चरेत् ॥ ३७
कूपे च पतितं दृष्ट्वा श्वसृगालौ च मर्कटम् ।
अस्थिचर्मादि पतितं पीत्वामेध्या अपो द्विजः ॥ ३८
नारन्तु कूपे काकञ्च विड्वराहखरोष्ट्रकम् ।
गावयं सौप्रतीकञ्च मयूरं खड्गकं तथा ॥ ३९
वैयाघ्रमार्क्षं सैंहं वा कुणपं यदि मज्जति ॥ ४०
तड़ागस्याथ दुष्टस्य पीतं स्यादुदकं यदि ।
प्रायश्चित्तं भवेत् पुंसः क्रमशोतेन सर्वशः ॥ ४१
विप्रः शुध्येस्त्रिरात्रेण क्षत्रियस्तु दिनद्वयात् ।
एकाह्नेन तु वैश्यस्तु शूद्रो नक्तेन शुध्यति । ४२

परपाकनिवृत्तस्य परपाकरतस्य च।
अपचस्य च भुक्तान्नं द्विजश्चान्द्रायणं चरेत्॥ ४३
अपचस्य च यद्दानं दातुश्चास्य कुतः फलम्।
दाता प्रतिग्रहीता च द्वौ तौ निरयगामिणौ॥ ४४
गृहीत्वाग्निं समारोप्य पञ्चयज्ञान्न वर्त्तयेत्।
परपाकनिवृत्तोऽसौ मुनिभिः परिकीर्त्तितः। ४५
पञ्चयज्ञं स्वयं कृत्वा परान्नेनोपजीवति।
सततं प्रातरुत्थाय परपाकरतो हि सः॥ ४६
गृहस्थधर्म्मायो विप्रो ददाति परिवर्ज्जितः।
ऋषिभिर्धर्म्मतत्त्वज्ञैरपचः परिकीर्त्तितः॥ ४७
युगे युगे च ये धर्म्मास्तेषु धर्म्मेषु ये द्विजाः।
तेषां निन्दा न कर्त्तव्या युगरूपाहि ब्राह्मणाः॥ ४८
हुङ्कारं ब्राह्मणस्योक्ता त्वङ्कारञ्च गरीयसः।
स्नात्वा तिष्ठन्नहःशेषमभिवाद्य प्रसादयेत्॥ ४९
ताड़यित्वा तृणेनापि कण्ठे वावद्ध वाससा।
विवादेनापि निर्ज्जित्य प्रणिपत्य प्रसादयेत्॥ ५०
अवगूर्य्य त्वहोरात्रं त्रिरात्रं क्षितिपातने।
अतिकृच्छ्रञ्च रुधिरं कृच्छ्रमन्तरशोणिते॥ ५१
नवाहमतिकृच्छ्रं स्यात् पाणिपूरान्नभोजनम्।
त्रिरात्रमुपवासः स्यादतिकृच्छ्रः स उच्यते॥ ५२
सर्व्वेषामेव पापानां सङ्करे समुपस्थिते।
शतसहस्रमभ्यस्ता गायत्रीशोधनं परम्॥ ५३

इति पाराशरे धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११॥

द्वादशोऽध्यायः ।

दुःस्वप्नं यदि पश्येत् तु वान्ते वा क्षुरकर्म्मणि ।

मैथुने प्रेतधूमे च स्नानमेव विधीयते ॥ १

अज्ञानात् प्राश्य विण्मूत्रं सुरां वा पिवते यदि ।

पुनःसंस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २

अजिनं मेखला दण्डो भैक्षचर्य्या व्रतानि च ।

निवर्त्तन्ते द्विजातीनां पुनःसंस्कारकर्म्मणि ॥ ३

स्त्रीशूद्रस्य तु शुद्धश्च प्राजापत्यं विधीयते ।

पंचगव्यं ततः कृत्वा स्नात्वा पीत्वा विशुध्यति ॥ ४

जलाग्निपतने चैव प्रव्रज्यानाशकेषु च ।

प्रत्यवसितमेतेषां कथं शुद्धिर्विधीयते ॥ ५

प्राजापत्यद्वयेनापि तीर्थाभिगमनेन च ।

वृषैकादशदानेन वर्णाः शुध्यन्ति ते त्रयाः ॥ ६

ब्राह्मणस्य प्रवक्ष्यामि वनं गत्वा चतुष्पथम् ।

सशिखं वपनं कृत्वा प्राजापत्यत्रयं चरेत् ॥ ७

गोद्वयं दक्षिणां दद्याच्छुद्धिः स्वायम्भुवोऽब्रवीत् ।

मुच्यते तेन पापेन ब्राह्मणत्वंच गच्छति ॥ ८

स्नानानि पंच पुण्यानि कीर्त्तितानि मनीषिभिः ।

आग्नेयं वारुणं ब्राह्मं वायव्यं दिव्यमेव च ॥ ९

आग्नेयं भस्मना स्नानमवगाह्य तु वारुणम् ।

आपोहिष्ठेति तद्ब्राह्मं वायव्यं रजसा स्मृतम ॥ १०

यत्तु सातपवर्षेण स्नानं तद्दिव्यमुच्यते ।

तत्र स्नात्वा तु गङ्गायां स्नातो भवति मानवः ॥ ११

स्नानार्थं विप्रमायान्तं देवाः पितृगणैः सह।
वायुभूता हि गच्छन्ति तृषार्त्ताः सलिलार्थिनः॥ १२
निराशास्ते निवर्त्तन्ते वस्त्रनिष्पीड़ने कृते।
तस्मान्न पीड़येद्वस्त्रमकृत्वा पितृतर्पणम्॥ १३
विधूनोति हि यः केशान् स्नातः प्रस्रवतो द्विजः।
आचामेद्वा जलस्थोऽपि स बाह्यः पितृदैवतैः॥ १४
शिरः प्रावर्त्तकं बद्ध्वा मुक्तकच्छशिखोऽपि वा।
विना यज्ञोपवीतेन आचान्तोऽप्यशुचिर्भवेत्॥ १५
जले स्थलस्थो नाचामेज्जलस्थश्च बहिःस्थले।
उभे स्पृष्ट्वा समाचान्त उभयत्र शुचिर्भवेत्॥ १६
स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे।
आचान्तः पुनराचामेद्वासो विपरिधाय च॥ १७
क्षुते निष्ठीवने चैव दन्तोच्छिष्टे तथानृते।
पतितानाञ्च सम्भाषे दक्षिणं श्रवणं स्पृशेत्॥ १८
ब्रह्मा विष्णुश्च रुद्रश्च सोमः सूर्य्योऽनिलस्तथा।
ते सर्व्वे ऽपि तिष्ठन्ति कर्णे विप्रस्य दक्षिणे॥ १९
दिवाकरकरैः पूतं दिवास्नानं प्रशस्यते।
अप्रशस्तं निशि स्नानं राहोरन्यत्र दर्शनात्॥ २०
मरुतो वसवो रुद्रा आदित्याश्चादिदेवताः।
सर्वे सोमे विलीयन्ते तस्मात् स्नानन्तु तद्ग्रहे॥ २१
खलयज्ञे विवाहे च संक्रान्तौ ग्रहणेषु च।
सर्व्वेषां दानमेतेषु नान्यत्रेति विनिश्चयः॥ २२
पुत्रजन्मनि यज्ञे च तथा चात्ययकर्म्मणि।
राहोश्च दर्शने दानं प्रशस्तं नान्यथा निशि॥ २३

महानिशा तु विज्ञेया मध्यस्थप्रहरद्वयम्।
प्रदोषपश्चिमौ यामौ दिनवत् स्नानमाचरेत्॥ २४
चैत्यवृक्षश्चितिस्थश्च चण्डालः सोमविक्रयी।
एतांस्तु ब्राह्मणः स्पृष्ट्वा सवासा जलमाविशेत्॥ २५
अस्थिसञ्चयनात् पूर्वं रुदित्वा स्नानमाचरेत्।
अन्तर्दशाहे विप्रस्य पूर्वमाचमनं भवेत्॥ २६
सर्वं गङ्गासमं तोयं राहुग्रस्ते दिवाकरे।
सोमग्रहे तथैवोक्तं स्नानदानादिकर्म्मसु॥ २७
कुशपूतन्तु यत् स्नानं कुशेनोपस्पृशेद्द्विजः।
कुशेनोद्धृततोयं यत् सोमपानसमं स्मृतम्॥ २८
अग्निकार्य्यात् परिभ्रष्टाः सन्ध्योपासनवर्ज्जिताः।
वेदञ्चैवानधीयानाः सर्वे ते वृषलाः स्मृताः॥ २९
तस्माद्वृषलभीतेन ब्राह्मणेन विशेषतः।
अध्येतव्योऽप्येकदेशो यदि सर्वं न शक्यते॥ ३०
शूद्रान्नरसपुष्टस्याप्यधीयानस्य नित्यशः।
जपतो जुह्वतो वापि गतिरूर्द्ध्वा न विद्यते॥ ३१
शूद्रान्नं शूद्रसम्पर्कः शूद्रेण तु सहासनम्।
शूद्राज्ज्ञानागमश्चापि ज्वलन्तमपि पातयेत्॥ ३२
मृतसूतकपुष्टाङ्गो द्विजः शूद्रान्नभोजने।
अहं तां न विजानामि कां कां योनिं गमिष्यति॥ ३३
गृध्रो द्वादश जन्मानि दश जन्मानि शूकरः।
श्वयोनौ सप्त जन्म स्यादित्येवं मनुरब्रवीत्॥ ३४
दक्षिणार्थन्तु यो विप्रः शूद्रस्य जुहुयाद्धविः।
ब्राह्मणस्तु भवेच्छूद्रः शूद्रस्तु ब्राह्मणो भवेत्॥ ३५

मौनव्रतं समाश्रित्य आसीनो न वदेद्द्विजः।
भुञ्जानो हि वदेद्यस्तु तदन्नं परिवर्ज्जयेत् ॥ ३६
अर्द्धं भुक्ते तु यो विप्रस्तस्मिन् पात्रे जलं पिबेत्।
हतं दैवञ्च पित्र्यञ्च आत्मानंचोपघातयेत् ॥ ३७
भाजनेषु च तिष्ठत्सु स्वस्ति कुर्वन्ति ये द्विजाः।
न देवास्तृप्तिमायान्ति निराशाः पितरस्तथा ॥ ३८
गृहस्थस्तु यदा युक्तो धर्म्ममेवानुचिन्तयेत्।
पोष्यधर्म्मार्थसिद्ध्यर्थं न्यायवर्त्ती सुबुद्धिमान् ॥ ३९
न्यायोपार्ज्जितवित्तेन कर्त्तव्यं ह्यात्मरक्षणम्।
अन्यायेन तु यो जीवेत् सर्वकर्म्मबहिष्कृतः ॥ ४०
अग्निचित् कपिला सत्री राजा भिक्षुर्महोदधिः।
दृष्टमात्रं पुनन्त्येते तस्मात् पश्येत्तु नित्यशः ॥ ४१
अरणिं कृष्णमार्ज्जारं चन्दनं सुमणिं घृतम्।
तिलान् कृष्णाजिनं छागं गृहे चैतानि रक्षयेत् ॥ ४२
गवां शतं सैकवृषं यत्र तिष्ठत्ययन्त्रितम्।
तत् क्षेत्रं दशगुणितं गोचर्म्म परिकीर्त्तितम् ॥ ४३
ब्रह्महत्यादिभिर्म्मर्त्त्यो मनोवाक्कायकर्म्मजैः।
एतद्गोचर्म्मदानेन मुच्यते सर्वकिल्बिषैः ॥ ४४
कुटुम्बिने दरिद्राय श्रोत्रियाय विशेषतः।
यद्दानं दीयते तस्मै तदायुर्वृद्धिकारकम् ॥ ४५
आ षोड़शदिनादर्वाक् स्नानमेव रजस्वला।
अत ऊर्द्धं त्रिरात्रं स्यादुशना मुनिरब्रवीत् ॥ ४६
युगं युगद्वयं चैव त्रियुगंच चतुर्युगम्।
चाण्डालसूतिकोदक्यापतितानामधः क्रमात् ॥ ४७

ततः सविधिमात्रेण सचेलं स्नानमाचरेत् ।
स्नात्वावलोकयेत् सूर्य्यमज्ञानात् स्पृशते यदि ॥ ४८
वापीकूपतड़ागेषु ब्राह्मणो ज्ञानदुर्बलः ।
तोयं पिबति वक्त्रेण श्वयोनौ जायते ध्रुवम् ॥ ४९
यस्तु क्रुद्धः पुमान् भार्य्यां प्रतिज्ञायाप्यगम्यताम् ।
पुनरिच्छति तां गन्तुं विप्रमध्ये तु श्रावयेत् ॥ ५०
श्रान्तः क्रुद्धस्तमोऽन्धो वा क्षुत्पिपासाभयार्द्दितः ।
दानं पुण्यमकृत्वा च प्रायश्चित्तं दिनत्रयम् ॥ ५१
उपस्पृशेत् त्रिषवणं महानद्युपसङ्गमे ।
चीर्णान्ते चैव गां दद्याद् ब्राह्मणान् भोजयेद्दश ॥ ५२
दुराचारस्य विप्रस्य निषिद्धाचरणस्य च ।
अन्नं भुक्त्वा द्विजः कुर्य्याद्दिनमेकमभोजनम् ॥ ५३
सदाचारस्य विप्रस्य तथा वेदान्तवादिनः ।
भुक्त्वान्नं मुच्यते पापादहोरात्रान्तु वै नरः ॥ ५४
ऊर्द्ध्वोच्छिष्टमधोच्छिष्टमन्तरीक्षमृतौ तथा ।
कृच्छ्रत्रयं प्रकुर्वीत अशौचमरणे तथा ॥ ५५
कृच्छ्रं देव्ययुतञ्चैव प्राणायामशतत्रयम् ।
पुण्यतीर्थेऽनार्द्रशिरः स्नानं द्वादशसङ्ख्यया ।
द्वियोजनं तीर्थयात्रा कृच्छ्रमेवं प्रकल्पितम् ॥ ५६
गृहस्थः कामतः कुर्य्याद्रेतसः सेचनं भुवि ।
सहस्रन्तु जपेद्देव्याः प्राणायामैस्त्रिभिः सह ॥ ५७
चातुर्वेद्योपपन्नस्तु विधिवद्ब्रह्मघातके ।
समुद्रसेतुगमने प्रायश्चित्तं विनिर्द्दिशेत् ॥ ५८

सेतुबन्धपथे भिक्षां चातुर्वर्ण्यात् समाचरेत्।
वर्ज्जयित्वा विकर्म्मस्थांश्छत्रोपानद्विवर्ज्जितः॥ ५९

अहं दुष्कृतकर्म्मा वै महापातककारकः।
गृहद्वारेषु तिष्ठामि भिक्षार्थी ब्रह्मघातकः॥ ६०

गोकुलेषु वसेच्चैव ग्रामेषु नगरेषु च।
तथा वनेषु तीर्थेषु नदीप्रस्रवणेषु च॥ ६१

एतेषु ख्यापयन्नेनः पुण्यं गत्वा तु सागरम्।
दशयोजनविस्तीर्णं शतयोजनमायतम्॥ ६२

रामचन्द्रसमादिष्टं नलसञ्चयसञ्चितम्।
सेतुं दृष्ट्वा समुद्रस्य ब्रह्महत्यां व्यपोहति॥ ६३

यजेत वाश्वमेधेन राजा तु पृथिवीपतिः।
पुनः प्रत्यागतो वेश्म वासार्थमुपसर्पति॥ ६४

सपुत्रः सह भृत्यैश्च कुर्य्याद्ब्राह्मणभोजनम्।
गाश्चैवैकशतं दद्याच्चातुर्वेद्येषु दक्षिणाम्॥ ६५

ब्राह्मणानां प्रसादेन ब्रह्महा तु विमुच्यते।
सवनस्थां स्त्रियं हत्वा ब्रह्महत्याव्रतं चरेत्॥ ६६

मद्यपश्च द्विजः कुर्य्यान्नदीं गत्वा समुद्रगाम्।
चान्द्रायणे ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम्॥ ६७

अनडुत्सहितां गाश्च दद्याद्विप्रेषु दक्षिणाम्॥ ६८

अपहृत्य सुवर्णन्तु ब्राह्मणस्य ततः स्वयम्।
गच्छेन्मुषलमादाय राजाभ्यासं वधाय तु॥ ६९

ततः शुद्धिमवाप्नोति राज्ञासौ मुक्त एव च।
कामकारकृतं यत् स्यान्नान्यथा वधमर्हति॥ ७०

आसनाच्छयनाद्यानात् सम्भाषात् सहभोजनात् ।
संक्रामन्ति हि पापानि तैलविन्दुरिवाम्भसि ॥ ७१

चान्द्रायणं यावकञ्च तुलापुरुष एव च ।
गवाञ्चैवानुगमनं सर्व्वपापप्रणाशनम् ॥ ७२

एतत् पाराशरं शास्त्रं श्लोकानां शतपञ्चकम् ।
द्विनवत्या समायुक्तं धर्म्मशास्त्रस्य संग्रहः ॥ ७३

यथाध्ययनकर्म्माणि धर्म्मशास्त्रमिदं तथा ।
अध्येतव्यं प्रयत्नेन नियतं स्वर्गगामिणा ॥ ७४

इति पाराशरे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

विष्णुसंहिता।

प्रथमोऽध्यायः।

ब्रह्मरात्र्यां व्यतीतायां प्रबुद्धे पद्मसम्भवे।
विष्णुः सिसृक्षुर्भूतानि ज्ञात्वा भूमिं जलानुगाम्॥ १
जलक्रीड़ारुचि शुभं कल्पादिषु यथा पुरा।
वराहमास्थितो रूपमुज्जहार वसुन्धराम्॥ २
वेदपादो यूपदंष्ट्रः क्रतुदन्तश्चितीमुखः।
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षा महातपा॥ ३
अहोरात्रेक्षणो दिव्यो वेदाङ्गश्रुतिभूषणः।
आज्यनासः स्रुवातुण्डः सामघोषमहास्वनः॥ ४
धर्मसत्यमयः श्रीमान् क्रमविक्रमसत्कृतः।
प्रायश्चित्तमयो वीरः पशुजानुर्महाकृषः॥ ५
उद्गात्रन्त्रो होमलिङ्गो वीजौषधिमहाफलः।
वेद्यन्तरात्मा मन्त्रस्फिग्विकृतः सोमशोणितः॥ ६
वेदिस्कन्धो हविर्गन्धो हव्यकव्यादिवेगवान्।
प्राग्वंशकायो द्युतिमान् नानादीक्षाभिरन्वितः॥ ७
दक्षिणाहृदयो योगमहामन्त्रमयो महान्।
उपाकर्मोष्ठरुचिरः प्रवर्ग्यावर्त्तभूषणः॥ ८
नानाच्छन्दोगतिपथो गुह्योपनिषदासनः।
छायापत्नीसहायोऽसौ मणिशृङ्ग इवोदितः॥ ९

महीं सागरपर्य्यन्तां सशैलवनकाननाम् ।
एकार्णवजलभ्रष्टामेकार्णवगतः प्रभुः ॥ १०
दंष्ट्राग्रेण समुद्धृत्य लोकानां हितकाम्यया ।
आदिदेवो महायोगी चकार जगतीं पुनः ॥ ११
एवं यज्ञवराहेण भूत्वा भूतहितार्थिना ।
उद्धृता पृथिवी सर्वा रसातलगता पुरा ॥ १२
उद्धृत्य निश्चले स्थाने स्थापिता च तथा स्वके ।
यथास्थानं विभज्यापस्तद्गता मधुसूदनः ॥ १३
सामुद्राश्च समुद्रेषु नादेयाश्च नदीषु च ।
पल्वलेषु च पाल्वल्यः सरःसु च सरोवराः ॥ १४
पातालसप्तकं चक्रे लोकानां सप्तकं तथा ।
द्वीपानामुदधीनाञ्च स्थानानि विविधानि च ॥ १५
स्थानपालांल्लोकपालान्नदीशैलवनस्पतीन् ।
ऋषींश्च सप्तधर्म्मज्ञान् वेदान् साङ्गान् सुरासुरान् ॥ १६
पिशाचोरगगन्धर्वयक्षराक्षसमानुषान् ।
पशुपक्षिमृगाद्यांश्च भूतग्रामं चतुर्विधम् ।
मेघेन्द्रचापशम्पाद्यान् यज्ञांश्च विविधांस्तथा ॥ १७
एवं वराहो भगवान् कृत्वेदं सचराचरम् ।
जगज्जगाम लोकानामविज्ञातां तदा गतिम् ॥ १८
अविज्ञातां गतिं याते देवदेवे जनार्द्दने ।
वसुधा चिन्तयामास का धृतिर्म्मे भविष्यति ॥ १९
पृच्छामि कश्यपं गत्वा स मे वक्ष्यत्यसंशयम् ।
मदीयां वर्त्तते चिन्तां नित्यमेव महामुनिः ॥ २०

एवं सा निश्चयं कृत्वा देवी स्त्रीरूपधारिणी।
जगाम कश्यपं द्रष्टुं दृष्टवांस्तां च कश्यपः॥ २१
नीलपङ्कजपत्राक्षीं शारदेन्दुनिभाननाम्।
अलिसङ्घालकां शुभ्रां बन्धुजीवाधरां शुभां॥ २२
सुभ्रूं सुसूक्ष्मदशनां चारुनासां नतभ्रुवम्।
कम्बुकण्ठीं संहतोरुं पीनोरुजघनस्थलीम्॥ २३
विरेजतुस्तनौ यस्याः समौ पीनौ निरन्तरौ।
शक्रेभकुम्भसङ्काशौ शातकुम्भसमद्युती॥ २४
मृणालकोमलौ बाहू करौ किसलयोपमौ।
कदलीस्तम्भनिभावूरू गूढे श्लिष्टे च जानुनी॥ २५
जङ्घे विरोमे सुसमे पदावतिमनोरमौ।
जघनञ्च घनं मध्यं यथा केशरिणः शिशोः॥ २६
प्रभायुता नखास्ताम्रा रूपं सर्वमनोहरम्।
कुर्वाणां वीक्षितैर्नित्यं नीलोत्पलयुता दिशः॥ २७
कुर्वाणां प्रभया देवीं तथा वितिमिरा दिशः।
सुसूक्ष्मशुक्लवसनां रत्नोत्तमविभूषिताम्॥ २८
पदन्यासैर्वसुमतीं सपद्मामिव कुर्वतीम्।
रूपयौवनसम्पन्नां विनीतवदुपस्थिताम्।
समीपमागतां दृष्ट्वा पूजयामास कश्यपः॥ २९
उवाच तां वरारोहे विज्ञातं हृद्गतं तव।
धरे तव विशालाक्षि गच्छ देवि जनार्दनम्।
स ते वक्ष्यत्यशेषेण भाविनी ते यथा स्थितिः॥ ३०
क्षीरोदे वसतिस्तस्य मया ज्ञाता शुभानने।
ध्यानयोगेन चार्वङ्गि तज्ज्ञानं तत्प्रसादतः॥ ३१

इत्येवमुक्ता सम्पूज्य काश्यपं वसुधा ततः।
प्रययौ केशवं द्रष्टुं क्षीरोदमथ सागरम्॥ ३२
सा ददर्शामृतनिधिं चन्द्ररश्मिमनोहरम्।
पवनक्षोभसञ्जातवीचीशतसमाकुलम्॥ ३३
हिमवच्छृतसङ्काशं भूमण्डलमिवापरम्।
वीचोहस्तैर्धवलितैराह्वयानमिव क्षितिम्॥ ३४
तैरेव शुभ्रतां चन्द्रे विदधानमिवानिशम्।
अन्तरस्थेन हरिणा विगताशेषकल्मषम्।
यस्मात् तस्मात् तु विभ्रान्तं सुशुभ्रां तनुमूर्ज्जिताम्॥ ३५
पाण्डरं खगमागम्यमधोभुवनवर्त्तिनम्।
इन्द्रनीलकडाराढ्यं विपरीतमिवाम्बरम्॥ ३६
फणावलीसमुद्भूतवनसङ्घसमाचितम्।
निर्म्मोकमिव शेषाहेर्विस्तीर्णं तमतीव हि॥ ३७
तं दृष्ट्वा तत्र मध्यस्थं ददृशे केशवालयम्।
अनिर्द्देश्यपरीमाणमनिर्द्देश्यर्द्धिसंयुतम्॥ ३८
शेषपर्य्यङ्कगं तस्मिन् ददर्श मधुसूदनम्।
शेषाहिफणारत्नांशुदुर्विभाव्यमुखाम्बुजम्॥ ३९
शशाङ्कशतसङ्काशं सूर्य्यायुतसमप्रभम्।
पीतवाससमक्षोभं सर्वरत्नविभूषितम्॥ ४०
मुकुटेनार्कवर्णेन कुण्डलाभ्यां विराजितम्।
संवाह्यमानाङ्घ्रियुगं लक्ष्म्या करतलैः शुभैः।
शरीरधारिभिः शस्त्रैः सेव्यमानं समन्ततः॥ ४१
तं दृष्ट्वा पुण्डरीकाक्षं ववन्दे मधुसूदनम्।
जानुभ्यामवनीं गत्वा विज्ञापयति चाप्यथ॥ ४२

उद्धृताहं त्वया देव रसातलतलं गता।
स्वे स्थाने स्थापिता विष्णो लोकानां हितकाम्यया ॥ ४३
तत्राधुना मे देवेश का धृतिर्वै भविष्यति।
एवमुक्तस्तदा देव्या देवो वचनमब्रवीत् ॥ ४४
वर्णाश्रमाचाररताः शास्त्रैकतत्परायणाः।
त्वां धरे धारयिष्यन्ति तेषां त्वद्भार आहितः ॥ ४५
एवमुक्ता वसुमती देवदेवमभाषत।
वर्णानामाश्रमाणांच धर्म्मान् वद सनातनान्।
त्वत्तोऽहं श्रोतुमिच्छामि त्वं हि मे परमा गतिः ॥ ४६
नमस्ते देवदेवेश देवारिबलसूदन।
नारायण जगन्नाथ शङ्खचक्रगदाधर ॥ ४७
पद्मनाभ हृषीकेश महाबलपराक्रम।
अतीन्द्रिय सुदुष्पार देव शार्ङ्गधनुर्द्धर ॥ ४८
वराह भीम गोविन्द पुराण पुरुषोत्तमः।
हिरण्यकेश विश्वाक्ष यज्ञमूर्त्ते निरञ्जन ॥ ४९
क्षेत्र क्षेत्रज्ञ लोकेश सलिलान्तरशायक।
मन्त्र मन्त्रवचाचिन्त्य वेदवेदाङ्गविग्रह ५०
जगतोऽस्य समग्रस्य सृष्टिसंहारकारक।
सर्वधर्म्मज्ञ धर्म्माङ्ग धर्म्मयोने वरप्रद ॥ ५१
विश्वक्सेनाच्युत व्योम मधुकैटभसूदन।
इष्टतां हि त्वयाज्ञेय सर्व सर्वाभयप्रद ॥ ५२
वरेण्यानघ जीमुताव्यय निर्वाणकारक।
आप्यायन अपांस्थान दैत्याधार किंच य ॥ ५३

सप्तशीर्षाध्वरगुरो पुराण पुरुषोत्तम।
भुवाम्बर सुनक्षत्र भक्तवत्सल पावन॥ ५४
त्वं गतिः सर्वदेवानां त्वं गतिर्ब्रह्मवादिनाम्।
तथा विदितवेद्यानां गतिस्त्वं पुरुषोत्तम॥ ५५
प्रपन्नास्मि जगन्नाथ ध्रुवं वाचस्पतिं प्रभुम्।
सुब्रह्मण्यमनाधृष्टं वसुखेलं वसुप्रदम्॥ ५६
महायोगबलोपेतं हृम्निगर्भं घृतार्चिषम्।
वासुदेवं महात्मानं पुण्डरीकाक्षमच्युतम्॥ ५७
सुरासुरगुरुं देवं विभुं भूतमहेश्वरम्।
एकव्यूहं चतुर्बाहुं जगत्कारणकारणम्॥ ५८
ब्रूहि मे भगवन् धर्मांश्चातुर्वर्ण्यस्य शाश्वतान्।
आश्रमाचारसंयुक्तान् सरहस्यान् ससंग्रहान्॥ ५९
एवमुक्तस्तु देवेशः पुनः क्षौणीमभाषत।
शृणु देवि धरे धर्मांश्चातुर्वर्ण्यस्य शाश्वतान्।
आश्रमाचारसंयुक्तान् सरहस्यान् ससंग्रहान्॥ ६०
ये तु त्वां धारयिष्यन्ति सन्तस्तेषां परायणान्।
निषण्णा भव वामोरु काञ्चनेऽस्मिन् वरासने॥
सुखासीना निबोध त्वं धर्मान्निगदतो मम।
शुश्रुवे वैष्णवान् धर्मान् सुखासीना धरा तदा॥ ६२
इति वैष्णवे धर्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चेति वर्णाश्चत्वारः॥ १॥ तेषामाद्या द्विजातयस्त्रयः॥ २॥ तेषां निषेकाद्यः श्मशानान्तो मन्त्रवत्क्रियासमूहः॥ ३॥ तेषाञ्च धर्म्माः—ब्राह्मणस्याध्यापनम्; क्षत्रियस्य शस्त्रनित्यता; वैश्यस्य पशुपालनम्; शूद्रस्य द्विजातिशुश्रूषा; द्विजानां यजनाध्ययने॥ ४॥

अथैतेषां वृत्तयः—ब्राह्मणस्य याजनप्रतिग्रहौ; क्षत्रियस्य क्षितित्राणम्; कृषिगोरक्षवाणिज्यकुसीदयोनिपोषणानि वैश्यस्य; शूद्रस्य सर्वशिल्पानि॥ ५॥ आपद्यनन्तरा वृत्तिः॥ ६

क्षमा सत्यं दमः शौचं दानमिन्द्रियसंयमः।
अहिंसा गुरुशुश्रूषा तीर्थानुसरणं दया॥ ७
आर्ज्जवं लोभशून्यत्वं देवब्राह्मणपूजनम्।
अनभ्यसूया च तथा धर्म्मः सामान्य उच्यते॥ ८

इति वैष्णवे धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अथ राजधर्म्माः॥ १॥ प्रजापरिपालनम्, वर्णाश्रमाणां स्वे स्वे धर्म्मे व्यवस्थापनम्॥ २॥ राजा च जाङ्गलं पशव्यं सस्योपेतं देशमाश्रयेत् वैश्यशूद्रप्रायञ्च॥ ३॥ तत्र धन्वदुर्ग-

महीवारिवृक्षगिरिदुर्गाणामन्यतमं दुर्गमाश्रयेत्॥ ४॥ तत्र स्वस्वग्रामाधिपान् कुर्य्यात्। दशाध्यक्षान्॥ शताध्यक्षान्। देशाध्यक्षांश्च॥ ५॥ ग्रामदोषाणां ग्रामाध्यक्षः परिहारं कुर्य्यात्॥ ६॥ अशक्तो दशग्रामाध्यक्षाय निवेदयत्॥ ७॥ सोऽप्यशक्तः शताध्यक्षाय। सोऽप्यशक्तो देशाध्यक्षाय। देशाध्यक्षोऽपि सर्व्वात्मना दोषमुच्छिन्द्यात्॥ ८॥ आकर-शुल्कतरनागवनेष्वाप्तान् नियुञ्जीत। धर्मिष्ठान् धर्म्मकार्य्येषु। निपुणानर्थकार्य्येषु। शूरान् संग्रामकर्म्मसु। उग्रानुग्रेषु। षण्ढान् स्त्रीषु॥ ९॥ प्रजाभ्यो वत्सरं संवत्सरेण धान्यतः षष्ठमंशमादद्यात्। सर्व्वशस्येभ्यश्च॥ १०॥ द्विकं शतं पशु-हिरण्येभ्यो वस्त्रेभ्यश्च॥ ११॥ मांसमधुघृतौषधिगन्ध-पुष्प-मूलफल-रसदारुपत्राजिनचर्म्ममृद्भाण्डाश्मभाण्ड-वैदलेभ्यः षष्ठ-भागम्॥ १२॥ ब्राह्मणेभ्य करादानं न कुर्य्यात्, ते हि राज्ञो धर्म्मकरदाः॥ १३॥ राजा च प्रजाभ्यः सुकृतदुष्कृतषष्ठांश-भाक्॥ १४॥ स्वदेशपण्याच्च शुल्कांशं दशममादद्यात्, परदेशपण्याच्चविंशतितमम्॥ १५॥ शुल्कस्थानमपक्रामन् सर्व्वापहारमाप्नुयात्॥ १६॥ शिल्पिनः कर्म्मजीविनश्च शूद्राश्च मासेनैकं राज्ञः कर्म्म कुर्य्युः॥ १७॥ स्वाम्यमात्यदुर्गकोश-दण्डराष्ट्रमित्राणि प्रकृतयः॥ १८॥ तदुपघातांश्च हन्यात्॥ १९॥ स्वराष्ट्रपरराष्ट्रयोश्च चारचक्षुः स्यात्॥ २०॥ साधूनां पूजनं कुर्य्यात्॥ २१॥ दुष्टांश्च हन्यात्॥ २२॥ शत्रुमित्रो-दासीनमध्यमेषु सामभेददानदण्डान् यथार्ह यथाकालं प्रयुञ्जीत॥ २३॥ सन्धिविग्रहयानासनसंशयद्वैधीभावांश्च यथाकालमाश्रयेत्॥ २४॥ चैत्रे मार्गशीर्षे वा यात्रां

यायात् । परस्य व्यसने वा ॥ २५ ॥ परदेशावाप्तौ तद्देश-
धर्म्मान् नोच्छिन्द्यात् ॥ २६ ॥ परेणाभियुक्तश्च सर्व्वात्मना
स्वं राष्ट्रं गोपायेत् ॥ २७ ॥ नास्ति राज्ञां समरे तनुत्याग-
सदृशो धर्म्मः ॥ २८ ॥ गोब्राह्मणनृपतिमित्रधनदारजीवित-
रक्षणाद्ये हतास्ते स्वर्गभाजः । वर्णसङ्कररक्षणार्थं च ॥ २९ ॥
राजा परपुरावाप्तौ तु तत्र तत्कुलीनमभिषिञ्चेत् ॥ ३० ॥
न राजकुलमुच्छिन्द्यात् अन्यत्राकुलीनराजकुलात् ॥ ३१ ॥
मृगयाक्षस्त्रीपानेष्वभिरतिं न कुर्य्यात् । ३२ । आद्यद्वाराणि
नोच्छिन्द्यात् । ३३ । नापात्रवर्षी स्यात् । ३४ । आकरेभ्यः
सर्व्वमादद्यात् । ३५ । निधिं लब्ध्वा तदर्द्धं ब्राह्मणेभ्यो दद्यात्.
द्वितीयमर्द्धं कोषे प्रवेशयेत् । ३६ । निधिं ब्राह्मणो लब्ध्वा
सर्व्वमादद्यात् । ३७ । क्षत्रियश्चतुर्थमंशं राज्ञे दद्यात् चतुर्थ-
मंशं ब्राह्मणेभ्योऽर्द्धमादद्यात् । ३८ । वैश्यश्चतुर्थमंशं राज्ञे
दद्यात् ब्राह्मणेभ्योऽर्द्धमंशमादद्यात् । ३९ । शूद्रश्चावाप्तं
द्वादशधा विभज्य पंचांशान् राज्ञे दद्यात् पंचांशान् ब्राह्म-
णेभ्योऽंशद्वयमादद्यात् । ४० । अनिवेदितविज्ञातस्य सर्व्व-
मपहरेत् ॥ ४१ । स्वनिहिताद्राज्ञे ब्राह्मणवर्ज्जं द्वादशमंशं
दद्युः । ४२ । परनिहितं स्वनिहितमिति ब्रुवंस्तत्सं दण्ड-
मावहेत् । ४३ । बालानाथस्त्रीधनानि च राजा परि
पालयेत् । ४४ । चौरहृतं धनमवाप्य सर्व्वमेव सर्व्ववर्णेभ्यो
दद्यात् । ४५ । अनवाप्य च स्वकोषादेव दद्यात् । ४६ ।
शान्तिस्वस्त्ययनैर्दैवोपघातान् प्रशमयेत् । ४७ । परचक्रोप-
घातांश्च शस्त्रनित्यतया । ४८ । वेदेतिहासधर्म्मशास्त्रार्थ-
कुशलं कुलीनमव्यङ्गं तपस्विनं पुरोहितंच वरयेत् । शुचीन्-

लुब्धानवहिताञ्छक्तिसम्पन्नान् सर्वार्थेषु च सहायान् । ४९ ।
स्वयमेव व्यवहारान् पश्येद्विद्वद्भिर्ब्राह्मणैः सार्द्धम् । ५० ।
व्यवहारदर्शने ब्राह्मणं नियुञ्ज्यात् । ५१ । जन्मकर्म्मव्रतो-
पेताश्च राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः
कामक्रोधभयलोभादिभिः कार्य्यार्थिभिरनाहार्य्याः । ५२ ।
राजा च सर्व्वकार्य्येषु सांवत्सराधीनः स्यात् । ५३ । देव-
ब्राह्मणान् सततमेव पूजयेत् । ५४ । वृद्धसेवी भवेत् । यज्ञ-
याजी च । ५५ । न चास्य विषये ब्राह्मणः क्षुधार्त्तोऽव-
सीदेत् । न चान्योऽपि सत्कर्म्मनिरतः । ५६ । ब्राह्मणेभ्यश्च
भुवं प्रतिपादयेत् । ५७ । तेषां येषांच प्रतिपादयेत् स्ववंश्यान्
अन्तरप्रमाणं दानच्छेदोपवर्णनंच पटे ताम्रपट्टे वा लिखितं
स्वमुद्राङ्कितंचागामिनृपविज्ञापनार्थं दद्यात् । ५८ । पर-
दत्तांच भुवं नापहरेत् । ५९ । ब्राह्मणेभ्यः सर्व्वदायान्
प्रयच्छेत् । ६० । सर्व्वतस्त्वात्मानं गोपायेत् । ६१ । सुदर्शनश्च
स्यात् । विषघ्नागदमन्त्रधारी च । नापरीक्षितमुपयुञ्ज्यात् ।
।६२। स्मितपूर्व्वाभिभाषी स्यात् ।६३। वध्येष्वपि भ्रुकुटीमाचरेत्
। ६४ । अपराधानुरूपंच दण्डं दण्ड्येषु दापयेत् । ६५ ।
सम्यग् दण्डप्रणयनं कुर्य्यात् । ६६ । द्वितीयमपराधं न
कस्यचित् क्षमेत स्वधर्म्ममपालयन् नादण्ड्यो नामास्ति
राज्ञः ।

यत्र श्यामो लोहिताक्षो दण्डश्चरति निर्भयः ।
प्रजास्तत्र विवर्द्धन्ते नेता चेत् साधु पश्यति ॥ ६७
स्वराष्ट्रे न्यायदण्डः स्याद् भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ६८

एवं वृत्तस्य नृपतेः शिलोञ्छेनापि जीवतः।
विस्तीर्य्यते यशो लोके तैलबिन्दुरिवाम्भसि॥ ६९

प्रजासुखे सुखी राजा तद्दुःखे यश्च दुःखितः।
स कीर्त्तियुक्तो लोकेऽस्मिन् प्रेत्य स्वर्गे महीयते॥ ७०

इति वैष्णवे धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

जालस्थार्कमरीचिगतं रजस्त्रसरेणुसंज्ञकम्।१। तदष्टकं लिक्षा।२। तत्त्रयं राजसर्षपः।३। तत्त्रयं गौरसर्षपः।४। तत्षट्कं यवः।५। तत्त्रयं कृष्णलम्।६। तत्पञ्चकं माषः।७। तद्द्वादशकमक्षम्।८। अक्षार्द्धमेव सचतुर्माषकं सुवर्णः।९। चतुःसुवर्णको निष्कः।१०। द्वे कृष्णले समधृते रूप्यमाषकः।११। तत्षोडशकं धरणम्।१२। ताम्रकार्षिकः कार्षापणः।१३।

पणानां द्वे शते सार्द्धे प्रथमः साहसः स्मृतः।
मध्यमः पञ्च विज्ञेयः सहस्रन्त्वेव चोत्तमः॥ १४

इति वैष्णवे धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

अथ महापातकिनो ब्राह्मणवर्ज्जं सर्व्वे वध्याः।१। न शारीरो ब्राह्मणस्य दण्डः।२। स्वदेशाद्ब्राह्मणं कृताङ्कं विवासयेत्।३। तस्य च ब्रह्महत्यायामशिरस्कं पुरुषं ललाटे कुर्य्यात्।४। सुराध्वजं सुरापाने।५। श्वपदं

स्तेये। ६। भगं गुरुतल्पगमने। ७। अन्यत्रापि वध्यकर्म्मणि तिष्ठन्तं समग्रधनमक्षतं विवासयेत्। ८। कूटशासनकर्त्तृंश्च राजा हन्यात्। ९। कूटलेख्यकारांश्च। १०। गरदाग्निद-प्रसह्यतस्करान् स्त्रीबालपुरुषघातिनश्च। ११। ये च धान्यं दशभ्यः कुम्भेभ्योऽधिकमपहरेयुः। १२। धरिमभेयानां शतादभ्यधिकम्। १३। ये चाकुलीना राज्यमभिकामयेयुः। १४। सेतुभेदकांश्च। १५। प्रसह्यतस्कराणामावकाशभुक्त-प्रदांश्च। १६। अन्यत्र राजाशक्तेः। १७। स्त्रियमशक्त-भर्त्तृकां तदतिक्रमणीं च। १८। हीनवर्णोऽधिकवर्णस्य येनाङ्गेनापराधं कुर्य्यात् तदेवास्य शातयेत्। १९। एका-सनोपवेशी कट्यां कृताङ्को निर्व्वास्यः। २०। निष्ठीव्योष्ठ-द्वयविहीनः कार्य्यः। २१। अवशर्द्धयिता च गुदहीनः। २२। आक्रोशयिता च विजिह्वः। २३। दर्पेण धर्म्मोपदेशकारिणो राजा तप्तमासेचयेत् तैलमास्ये। २४। द्रोहेण च नाम-जातिग्रहणे दशाङ्गुलोऽस्य शङ्कुर्निखेयः। २५। श्रुतदेश-जातिकर्म्मणामन्यथावादी कार्षापणशतद्वयं दण्ड्यः। २६। काणखञ्जादीनां तथावाद्यपि कार्षापणद्वयम्। २७। गुरू-नाक्षिपत् कार्षापणशतम्। २८। परस्य पतनीयाक्षेपे कृते तूत्तमसाहसम्। २९। उपपातकयुक्ते मध्यमम्। ३०। त्रैविद्यवृद्धानां क्षेपे जातिपूगानांच। ३१। ग्रामदेशयोः प्रथमसाहसम्। ३२। न्यङ्गतायुक्ताक्षेपे कार्य्यपणशतम्। ३३। मातृयुक्ते तूत्तमम्। ३४। सवर्णाक्रोशने द्वादशपणान् दण्ड्यः। ३५। हीनवर्णाक्रोशने षड् दण्ड्यः। ३६। यथा-कालमुत्तमसवर्णाक्षेपे तत्प्रमाणो दण्डः। ३७। त्रयो वा

कार्षापणाः। ३८। शुष्कवाक्याभिधाने त्वेवमेव। ३९। पारजयी सवर्णागमने तूत्तमसाहसं दण्ड्यः। ४०। हीनवर्णागमने मध्यमम्। ४१। गोगमने च। ४२। अन्त्यागमने वध्यः। ४३। पशुगमने कार्षापणशतं दण्ड्यः॥ ४४॥ दोषमनाख्याय कन्यां प्रयच्छंश्च। ४५। तांच बिभृयात्।४६। अदुष्टां दुष्टामिति ब्रुवन्नुत्तमसाहसम्। ४७। गजाश्वोष्ट्रगोघाती त्वेककरपादः कार्य्यः। ४८। विमांसविक्रयी च। ४९। ग्राम्यपशुघाती कार्षापणशतं दण्ड्यः। ५०। पशुस्वामिने तन्मूल्यं दद्यात्। ५१। आरण्यपशुघाती पंचाशतं कार्षापणान्। ५२। पक्षिघाती मत्स्यघाती च दश कार्षापणान्। ५३। कीटोपघाती च कार्षापणम्। ५४। फलोपगमद्रुमच्छेदी तूत्तमसाहसम्। ५५। पुष्पोपगमद्रुमच्छेदी मध्यमम्। ५६। वल्लीगुल्मलताच्छेदी कार्षापणशतम्। ५७। तृणच्छेद्येकम्। ५८। सर्वे च तत्स्वामिनां तदुत्पत्तिम्। ५९। हस्तेनावगोरयिता दश कार्षापणाम्। ६०। पादेन विंशतिम्। ६१। काष्ठेन प्रथमसाहसम्। ६२। पाषाणेन मध्यमम्। ६३। शस्त्रेणोत्तमम्। ६४। पादकेशांशुककरलुण्ठने दश पणान् दण्ड्यः। ६५। शोणितेन विना दुःखमुत्पादयिता द्वात्रिंशत्पणान्। ६६। सह शोणितेन चतुःषष्टिम्। ६७। करपाददन्तभङ्गे कर्णनासाविकर्त्तने मध्यमम्। ६८। चेष्टाभोजनवाग्रोधे प्रहारदाने च। ६९। नेत्रकन्धराबाहुसक्थ्यंसभङ्गे चोत्तमम्। ७०। उभयनेत्रभेदिनं राजा यावज्जीवं बन्धनान्न विमुञ्चेत्। ७१। तादृशमेव वा कुर्य्यात्। ७२। एकं बहूनां निघ्नतां प्रत्येकमुक्ता-

दण्डाहिंगुणः। ७३। उत्क्रोशन्तमनभिधावतां तत्समीपवर्त्तिनां संसरताञ्च। ७४। सर्वे च पुरुषपीड़ाकरास्तदुत्थानव्ययं दद्युः। ७५। ग्राम्यपशुपीड़ाकराश्च। ७६। गोऽश्वोष्ट्रगजापहार्य्येकपादकरः कार्य्यः। ७७। अजाविकापहार्य्येककरश्च। ७८। धान्यापहार्य्येकादशगुणं दण्ड्यः। ७९। शस्यापहारी च। ८०। सुवर्णरजतवस्त्राणां पञ्चाशतस्त्वभ्यधिकमपहरन् विकरः। ८१। तदूनमेकादशगुणं दण्ड्यः। ८२। सूत्रकार्पासगोमयगुड़दधिक्षीरतक्रतृण-लवणमृद्भस्मपक्षिमत्स्य-घृततैल-मांस-मधु-वैदल-वेणुमृन्मयलौहद्रव्याणामपहर्त्ता मूल्यात् त्रिगुणं दण्ड्यः। ८३। पक्वान्नानाञ्च। ८४। पुष्पहरितगुल्मवल्लीलतापर्णानामपहरणे पंच कृष्णलान्। ८५। शाकमूलफलानांच। ८६। रत्नापहार्य्युत्तमसाहसम्। ८७। अनुक्तद्रव्याणामपहर्त्ता मूल्यसमम्। ८८। स्तेनाः सर्वमपहृतं धनिकस्य दाप्याः। ८९। ततस्तेषामभिहितदण्डप्रयोगः। ९०। येषां देयः पन्थास्तेषामपथदायी कार्षापणानां पंचविंशतिं दण्ड्यः। ९१। आसनार्हस्यासनमदत्तश्च। ९२। पूजार्हमपूजयंश्च। ९३। प्रातिवेश्यब्राह्मणे निमन्त्रणातिक्रमे च। ९४। निमन्त्र्यित्वा भोजनादायिनश्च। ९५। निमन्त्रितस्तथत्युक्तवानभुञ्जानः सुवर्णमाषकं निमन्त्रयितुश्च द्विगुणमन्नम्। ९६। अभक्ष्येण ब्राह्मणदूषयिता षोड़श सुवर्णान्। ९७। जात्यपहारिणा शतम्। ९८। सुरया वध्यः। ९९। क्षत्रियं दूषयितुस्तदर्द्धम्। १००। वैश्यं दूषयितुस्तदर्द्धमपि। १०१। शूद्रं दूषयितुः प्रथमसाहसम्। १०२। कामकारेणास्पृश्यस्त्रैवर्णिकं स्पृशन्

वैश्यः। १०३। रजस्वलां शिफाभिस्ताड़येत्। १०४। पथ्युद्यानोदकसमीपेऽशुचिकारी पणशतम्। १०५। तच्चापास्यात्। १०६। गृहभूकुड्याद्यपभेत्ता मध्यमसाहसं दण्ड्यः। १०७। तच्च योजयेत्। १०८। गृहे पीड़ाकरं द्रव्यं प्रक्षिपन् पणशतम्। १०९। साधारण्यापलापी च। ११०। योषित आप्रदाता च। १११। पितृपुत्राचार्य्ययाज्यर्त्विजामन्योन्यापतितत्यागी च। ११२। न च ताम् जह्यात्। ११३। शूद्रप्रव्रजितां दैवे पित्र्ये भोजकश्च। ११४। अयोग्यकर्म्मचारी च। ११५। समुद्रगृहभेदकः। ११६। अनियुक्तः शपथकारी। ११७। पशूनां पुंस्त्वोपघातकारी। ११८। पितापुत्रविरोधे तु साक्षिणां दशपणो दण्डः। ११९। यस्तयोश्चान्तरः स्यात् तस्योत्तमसाहसम्। १२०। तुलामानकूटकर्म्मकर्त्तुश्च। १२१। तदकूटे कूटवादिनश्च। १२२। द्रव्याणां प्रतिरूपविक्रयिकस्य च। १२३। सम्भूय वणिजां पण्यमनर्घेणावरुन्धताम्। १२४। प्रत्येकं विक्रीणतां। १२५। गृहीतमूल्यं पण्यं यः क्रेतुर्नैव दद्यात् तस्यासौ सोदयं दाप्यः। १२६। राजा च पणशतं दण्ड्यः। १२७। क्रीतमक्रीणतो या हानिः सा क्रेतुरेव स्यात्। १२८। राजविनिषिद्धं विक्रीणतस्तदपहारः। १२९। तारिकः स्थलजं शुल्कं गृह्णन् दश पणान् दण्ड्यः। १३०। ब्रह्मचारिवानप्रस्थभिक्षुगुर्व्विणीतीर्थानुसारिणां नाविकः शुल्कमाददानश्च। १३१। तच्च तेषां दद्यात्। १३२। द्यूते कूटाक्षदेविनां करच्छेदः। १३३। उपधिदेविनां सन्दंशच्छेदः। १३४। ग्रन्थिभेदकानां करच्छेदः। १३५। दिवा पशूनां

वृकाद्युपघाते पाले त्वनायति पालदोषः॥ १३६। विनष्ट-पशुमूल्यञ्च स्वामिने दद्यात्। १३७। अननुज्ञातां दुहन् पंचविंशतिकार्षापणान् दण्ड्यः। १३८। महिषी चेच्छस्य-नाशं कुर्य्यात् तत्पालकस्त्वष्टौ माषकान् दण्ड्यः। १३९। अपालाया: स्वामी। १४०। अश्वस्तुष्टो गर्द्दभो वा। १४१। गौश्चेत् तदर्द्धम्। १०२। तदर्द्धमजाविकम्। १४३। भक्ष-यित्वोपविष्टेषु द्विगुणम्। ११४। सर्वत्र स्वामिने विनष्टशस्य-मूल्यंच। १४५। पथि ग्रामे विवीतान्ते न दोषः। १४६। अनावृते च। १४७। अल्पकालम्। १४८। उत्सृष्टवृषभ-सूतिकानांच। १४९। यस्तूत्तमवर्णान् दास्ये नियोजयेत् तस्योत्तमसाहसो दण्डः। १५०। त्यक्तप्रव्रज्यो राज्ञो दास्यं कुर्य्यात्। १५१। भृतकश्चापूर्णकाले भृतिं त्यजन् सकलमेव-मूल्यं दद्यात्। १५२। राज्ञे च पणशतं दद्यात्। १५३। तद्दोषेण यद्विनश्येत् तत् स्वामिने। अन्यत्र दैवोपघातात्। १५४। स्वामी चेद्भृतकमपूर्णे काले जह्यात् तस्य सर्वं मूल्यं दद्यात्। १५५। पणशतंच राजनि। अन्यत्र भृतका-दोषात्। १५६। यः कन्यां पूर्वदत्तामन्यस्मै दद्यात् स चौर-वच्छास्यः। वरदोषं विना। १५७। निर्दोषां परित्यजन् पत्नीञ्च। १५८। अजानानः प्रकाशं यः परद्रव्यं क्रीणी-यात् तत्र तस्यादोषः। १५९। स्वामी द्रव्यमाप्नुयात्। १६०। यद्यप्रकाशं हीनमूल्यञ्च क्रीणीयात् तदा क्रेता विक्रेता च चौरवच्छास्यौ। १६१। गणद्रव्यापहर्त्ता विवास्यः। १६२। तत्संविदं यश्च लङ्घयेत्। १६३। निक्षेपापहार्य्यर्थवृद्धि-सहितं धनं धनिकस्य दाप्यः। १६४। राज्ञा चौरवच्छास्य।

१६५। यच्चानिक्षिप्तं निक्षिप्तमिति ब्रूयात्। १६६। सीमा भेत्तारमुत्तमसाहसं दण्डयित्वा पुनः सीमां लिङ्गान्वितां कारयेत्। १६७। जातिभ्रंशकरस्याभक्ष्यस्य भक्षयिता विवास्यः। १६८। अभक्ष्यस्याविक्रेयस्य च विक्रयी। १६९। देवप्रतिमाभेदकश्चोत्तमसाहसं दण्डनीयः। १७०। ऋषड्-मिथ्याचरन्नुत्तमेषु पुरुषेषु। १७१। अधमेषु मध्यमम्।।१७२। तिर्य्यक्षु प्रथमम्। १७३। प्रतिश्रुतस्याप्रदाता तद्दापयित्वा प्रथमसाहसं दण्ड्यः। १७४। कूटसाक्षिणां सर्वस्वापहारः कार्य्यः। १७५। उत्कोचोपजीविनां सभ्यानाञ्च। १७६। गोचर्म्ममात्राधिकां भुवमन्यस्याधिकृतां तस्मादनिर्म्मोच्या न्यस्य यः प्रयच्छेत् स वध्यः। १७७। ऊनाञ्चेत् षोड़श सुवर्णान् दण्ड्यः॥ १७८

एकोऽश्नीयाद्द्वयदुत्पन्नं नरः संवत्सरं फलम्।
गोचर्म्ममात्रा सा क्षौणीस्तोका वा यदि वा बहुः॥१७९
ययोर्निक्षिप्त आधिस्तौ विवदेतां यदा नरौ।
यस्य भुक्तिः फलं तस्य बलात्कारं विना कृता॥ १८०
सागमेन च भोगेन भुक्तं सम्यग्यदा भवेत्।
आहर्त्ता लभते तत्र नापहार्य्यन्तु तत् क्वचित्॥ १८१
पित्रा भुक्तन्तु यद्द्रव्यं भुक्त्याचारेण धर्म्मतः।
तस्मिन् प्रेते न वाच्योऽसौ भुक्त्याप्राप्तं हि तस्य तत्॥१ २
त्रिभिरेव च या भुक्ता पुरुषैर्भूर्य्यथाविधि।
लेख्याभावेऽपि तां तत्र चतुर्थं समवाप्नुयात्॥ १८३
नखिनां दंष्ट्रिणाञ्चैव शृङ्गिणामाततायिनाम्।
हस्त्यश्वानां तथान्येषां वधे हन्ता न दोषभाक्॥ १८४

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥ १८५
नाततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वाप्रकाशं वा मन्युस्तन्मन्युमृच्छति ॥ १८६
उद्यतासिविषाग्निञ्च शापोद्यतकरं तथा ।
आथर्वणेन हन्तारं पिशुनंचैव राजसु ॥ १८७
भार्य्यातिक्रमिणंचैव विद्यात् सप्राततायिनः ।
यशोवित्तहरानन्यानाहुर्धर्म्मार्थहारकान् ॥ १८८
उद्देशतस्ते कथितो धरे दण्डविधिर्मया ।
सर्व्वेषामपराधानां विस्तरादस्तिविस्तरः ॥ १८९
अपराधेषु चान्येषु ज्ञात्वा जातिं धनं वयः ।
दण्डं प्रकल्पयेद्राजा सम्मन्त्र्य ब्राह्मणैः सह ॥ १९०
दण्ड्यं प्रमोचयन् दण्डाद्द्विगुणं दण्डमावहेत् ।
नियुक्तश्चाप्यदण्ड्यानां दण्डकारी नराधमः ॥ १९१
यस्य चौरः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥ १९२
इति वैष्णवे धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अथोत्तमर्णोऽधमर्णाद्यथादत्तमर्थं गृह्णीयात् ॥ १ ॥
द्विकं त्रिकं चतुष्कं पञ्चकञ्च शतं वर्णानुक्रमेण प्रतिमासम् ।२।
सर्व्वे वर्णा वा स्वप्रतिपन्नां वृद्धिं दद्युः । ३ । अकृतामपि

वत्सरातिक्रमेण यथाविहिताम् । ४ । आध्युपभोगे वृद्ध्य-
भावः । ५ । दैवराजोपघाताहते विनष्टमाधिमुत्तमर्णो
दद्यात् । ६ । अन्तहद्धौ प्रविष्टायामपि । ७ । न स्थावर-
माधिमृते वचनात् । ८ । गृहीतधनप्रवेशार्थमेव यत् स्थावरं
दत्तं तद्गृहीतधनप्रवेशे दद्यात् । ९ । दीयमानं प्रयुक्त-
मर्थमुत्तमर्णस्याग्रहणतस्ततः परं न वर्द्धते । १० । हिरण्यस्य
परा वृद्धिर्द्विगुणा । ११ । धान्यस्य त्रिगुणा । १२ । वस्त्रस्य
चतुर्गुणा । १३ । रसस्याष्टगुणा । १४ । सन्ततिः स्त्रीपशू-
नाम् । १५ । किण्वकार्पाससूत्रचर्मायुधेष्टकाङ्गाराणाम-
क्षया । १६ । अनुक्तानां द्विगुणा । १७ । प्रयुक्तमर्थं यथा-
कथञ्चित् साधयन् न राज्ञो वाच्यः स्यात् । १८ । साध्यमान-
श्चेद्राजानमभिगच्छेत् तत्समं दण्ड्यः । १९ । उत्तमर्ण-
श्चेद्राजानमियात् तद्विभावितोऽधमर्णो राज्ञे धनदशभाग-
सम्मितं दण्डं दद्यात् । २० । प्राप्तार्थश्चोत्तमर्णो विंशति-
तममंशम् । २१ । सर्वापलापैकदेशविभावितोऽपि सर्वं
दद्यात् । २२ । तस्य च भावनास्तिस्रो भवन्ति लिखितं
साक्षिणः समयक्रिया च । २३ । ससाक्षिकमाप्तं ससाक्षि-
कमेव दद्यात् । २४ । लिखितार्थे प्रविष्टे लिखितं पाटयेत् ।
२५ । असमग्रदाने लेख्यासन्निधाने चोत्तमर्णः स्वलिखितं
दद्यात् । २६ । धनग्राहिणि प्रेते प्रव्रजिते द्विदशसमाः
प्रवसिते वा तत्पुत्रपौत्रैर्धनं देयम् । २७ । नातः परम-
नीप्सुभिः । २८ । सपुत्रस्य वा पुत्रस्य वा ऋक्थग्राही ऋणं
दद्यात् । २९ । निर्धनस्य स्त्रीग्राही । ३० । न स्त्री पतिपुत्र-
कृतम् । ३१ । न स्त्रीकृतं पतिपुत्रौ । ३२ । न पिता पुत्र-

कृतम् । ३३ । अविभक्तैः कृतमृणं यस्तिष्ठेत् स दद्यात् ।३४।
पैतृकमृणमविभक्तानां भ्रातॄणांच । ३५ । विभक्तास्तु दारा-
नुरूपमंशम् । ३६ । गोपशौण्डिकशैलूषरजकव्याधस्त्रीणां
पतिर्दद्यात् । ३७ । याकृप्रतिपन्नं कुटुम्बिना देयम् । ३८ ।
कस्यचित् कुटुम्बार्थं कृतंच । ३९ ।

यो गृहीत्वा ऋणं सर्वं श्वो दास्यामीति सामकम् ।
न दद्याल्लोभतः पश्चात्तथा वृद्धिमवाप्नुयात् ॥ ४०
दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते ।
आद्यौ तु वितथे दाप्याबितरस्य सुता अपि ॥ ४१
बहवःस्युर्यदि प्रतिभुवो दद्युस्तेऽथ यथाकृतम् ।
अर्थेऽविशेषिते त्वेषु धनिकच्छन्दतः क्रिया ॥ ४२
यमर्थं तभूर्दद्याद्धनिकेनोपपीड़ितः ।
ऋणिकस्तं तभुवे द्विगुणं दातुमर्हति ॥ ४३
इति वैष्णवे धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

अथ लेख्यं त्रिविधम् । १ । राजसाक्षिकं ससाक्षिक-
मसाक्षिकंच । २ । राजाधिकरणे तन्नियुक्त-कायस्थकृतं
तदध्यक्ष-करचिह्नितं राजसाक्षिकम् । ३ । यत्र क्वचन येन
केनचिल्लिखितं साक्षिभिः स्वहस्तचिह्नितं ससाक्षिकम् । ४ ।
स्वहस्तलिखितमसाक्षिकम् । ५ । तद्बलात्कारितमप्रमाणम् ।
६ । उपधिकृतास्च सर्व एव । ९ । दूषितकर्मदुष्टसाक्ष्यहितं

तत् समाक्षिकमपि। ८। तादृग्विधेन लिखितं च। ९। स्त्रीबालास्वतन्त्रमत्तोन्मत्तभीतताडितकृतं च। १०। देशाचाराविरुद्धं व्यक्ताधिकृतलक्षणमलुप्तक्रमाक्षरं प्रमाणम्। ११।

वर्णैश्च तत्कृतैश्चिह्नैः पत्रैरेव च युक्तिभिः।
सन्दिग्धं साधयेल्लेख्यं तद्युक्तिप्रतिरूपितैः॥ १२

यत्रर्णी धनिको वापि साक्षी वा लेखकोऽपि वा।
म्रियते तत्र तल्लेख्यं तत् स्वहस्तैः प्रसाधयेत्॥ १३

इति वैष्णवे धर्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

अथासाक्षिणः। १। न राजश्रोत्रियप्रव्रजितकितवतस्करपराधीनस्त्रीबालसाहसिकातिवृद्धमत्तोन्मत्ताभिशस्तपतितक्षुत्तृष्णार्त्तव्यसनिरागान्धाः। २। रिपुमित्रार्थसम्बन्धिविकर्म्मदृष्टदोषसहायाश्च। ३। अनिर्द्दिष्टस्तु साक्षित्वे यश्चोपेत्य ब्रूयात्। ४। एकश्चासाक्षी। ५। स्तेयसाहसवाग्दण्डपारुष्यसंग्रहणेषु साक्षिणो न परीक्ष्याः। ६। अथ साक्षिणः। ७। कुलजा वृत्तवित्तसम्पन्ना यज्वानस्तपस्विनः पुत्रिणो धर्म्मज्ञा अधीयानाः सत्यवन्तस्त्रैविद्यवृद्धाश्च। ८। अभिहितगुणसम्पन्न उभयानुमत एकोऽपि। ९। द्वयोर्विवदमानयोर्यस्य पूर्ववादस्तस्य साक्षिणः प्रष्टव्याः। १०। आधर्य्य कार्य्यवशाद्यत्र पूर्व्वपक्षस्य भवेत् तत्रप्रतिवादिनोऽपि। ११। उद्दिष्टसाक्षिणि मृते देशान्तरगते वा तदभि

हितज्ञातार: प्रमाणम्।१२। समक्षदर्शनात् साक्षी श्रवणाद्वा।१३। साक्षिणश्च सत्येन पूयन्ते।१४। वर्णिनां यत्र वधस्तत्रानृतेन।१५। तत्पावनाय कुष्माण्डीभिर्द्विजोऽग्निं जुहुयात्।१६। शूद्र एकाह्निकं गोर्ग्रासकस्य ग्रासं दद्यात्।१७: स्वभावविकृतौ मुखवर्णविनाशेऽसम्बन्धप्रलापे च कूटसाक्षिणं विद्यात्।१८। साक्षिणश्चाहूयादित्यादये कृतशपथान् पृच्छेत्।१९। ब्रूहीति ब्राह्मणं पृच्छेत्। २०। सत्यं ब्रूहीति राजन्यम्।२१। गोवीजकाञ्चनैर्वैश्यम॥२२। सर्वमहापातकैस्तु शूद्रम्।२३। साक्षिणश्च श्रावयेत्।२४। ये महापातकिनो लोका ये चोपपातकिनस्ते कूटसाक्षिणामपि।२५। जननमरणान्तरे कृतसुकृतहानिश्च।२६। सत्येनादित्यस्तपति।२७। सत्येन भाति चन्द्रमा:।२८। सत्येन वाति पवन:।२९। सत्येन भूर्धारयति।३०। सत्येनापस्तिष्ठन्ति।३१। सत्येनाग्निस्तिष्ठति।३२। खंच सत्येन।३३। सत्येन देवा:।३४। सत्येन यज्ञा:।३५।

अश्वमेधसहस्रञ्च सत्यञ्च तुलया धृतम्।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते॥ ३६॥
जानन्तोऽपि हि ये साक्ष्ये तूष्णीम्भूता उपासते।
ते कूटसाक्षिणां पापैस्तुल्या दण्डेन चाप्यथ।
एवं हि साक्षिणं पृच्छेद्वर्णानुक्रमतो नृप:॥ ३७
यस्योचु: साक्षिण: सत्यां प्रतिज्ञां स जयी भवेत्।
अन्यथावादिनो यस्य ध्रुवस्तस्य पराजय:॥ ३८
बहुत्वं प्रतिगृह्णीयात् साक्षिद्वैधे नराधिप:।
समेषु च गुणोत्कृष्टान् गुणिद्वैधे द्विजोत्तमान्।३९

अस्मिन् यस्मिन् विवादे तु कूटसाच्यनृत्यं वदेत्।
तस्मात् कार्य्यं निवर्त्तेत कृतंचाप्यकृतं भवेत्॥ ४०

इति वैष्णवे धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

अथ समयक्रिया। राजद्रोहसाहसेषु यथाकामम्। निक्षेपस्तेयेष्वर्थप्रमाणम्। सर्व्वेष्वेवार्थजातेषु मूल्यं कनकं कल्पयेत्। तत्र कृष्णलोने शूद्रं दूर्व्वाकरं ग्रापयेत्। द्विकृष्णलोने तिलकरम्। त्रिकृष्णलोने रजतकरम्। चतुःकृष्णलोने सुवर्णकरम्। पञ्चकृष्णलोने सीतोद्धृतमहीकरम्। सुवर्णार्द्धोने कोशो देयः शूद्रस्य। ततः परं यथार्हं धटाग्न्युदकविषाणामन्यतमम्। द्विगुणेऽर्थे यथाभिहिता समयक्रिया वैश्यस्य। त्रिगुणे राजन्यस्य। कोशवर्ज्जं चतुर्गुणे ब्राह्मणस्य। न ब्राह्मणस्य कोशं दद्यात्। अन्यत्रागामिकालसमयनिबन्धनक्रियातः। कोशस्थाने ब्राह्मणं सीतोद्धृतमहीकरमेव। प्रागदृष्टदोषं स्वल्पेऽप्यर्थे दिव्यानामन्यतममेव कारयेत्। सतस्तु विदितं सच्चरित्रं न महत्यर्थेऽपि। अभियोक्ता वर्त्तयेच्छीर्षम्। अभियुक्तश्च दिव्यं कुर्य्यात्। राजद्रोहसाहसेषु विनापि शीर्षवर्त्तनात्। स्त्रीब्राह्मणविकलासमर्थरोगिणां तुला देया। सा च न वाति वायौ। न कुष्ठ्यसमर्थलोहकाराणामग्निर्देयः। शरद्ग्रीष्मयोश्च। न कुष्ठिपैत्तिकब्राह्मणानां विषं देयम्। प्रावृषि च। न श्लेष्मव्याध्यर्द्दितानां

भीरूणां श्वासकासिनामम्बुजीविनाञ्चोदकम्। हेमन्तशिशिरयोश्च। न नास्तिकेभ्य कोशो देयः। न देशे व्याधिमरकोपसृष्टे च॥ १—१२॥

सचैलं स्नातमाहूय सूर्य्योदय उपोषितम्।
कारयेत् सर्व्वदिव्यानि देवब्राह्मणसन्निधौ॥ १३

इति वैष्णवे धर्म्मशास्त्रे नवमोऽध्यायः॥ ९॥

दशमोऽध्यायः।

अथ घटः। चतुर्हस्तोच्छ्रितो द्विहस्तायतः। तत्र सारवृक्षोद्भवा पञ्चहस्तायतोभयतः शिक्या तुला। ताञ्च सुवर्णकारकांस्यकाराणामन्यतमो बिभृयात्। तत्र चैकस्मिन् शिक्ये पुरुषमारोपयेद्द्वितीये प्रतिमानं शिलादि।ःप्रतिमान पुरुषौ समधृतौ सुचिह्नितौ कृत्वा पुरुषमवतारयेत्। घटश्च समयेन गृह्णीयात्। तुलाधारश्च॥ १—८॥

ब्रह्मघ्नां ये स्मृता लोका ये लोकाः कूटसाक्षिणाम्।
तुलाधारस्य ते लोकास्तुलां धारयतो मृषा॥ ९
धर्म्मपर्य्यायवचनैर्धट इत्यभिधीयसे।
त्वमेव घट जानीषे न विदुर्यानि मानुषाः॥ १०
व्यवहाराभिशस्तोऽयं मानुषस्तुल्यते त्वयि।
तदेनं संशयादस्माद्धर्म्मतस्त्रातुमर्हसि॥ ११
ततस्तारोपयेच्छिक्ये।भूय एवाथ तं नरम्।
तुलितो यदि वर्द्धेत ततः स धर्म्मतः शुचिः॥ १२

शिरश्छेदात्तभङ्गेषु भूयस्तारोपयेन्नरम्।
एवं निःसंशयं ज्ञानं यतो भवति निर्णयः॥ १४

इति वैष्णवे धर्म्मशास्त्रे दशमोऽध्यायः॥ १०

एकादशोऽध्यायः।

अथाग्निः। षोड़शाङ्गुलं तावदन्तरं कमण्डलसमक कुर्य्यात्। ततः प्राङ्मुखस्य प्रसारितभुजद्वयस्य सप्ताश्वत्थ-पत्राणि करयोर्दद्यात्। तानि च करद्वयसहितानि सूत्रेण वेष्टयेत्। ततस्तत्राग्निवर्णं लोहपिण्डं पञ्चाशत्पलिकं सम न्यसेत्। यमादाय नातिद्रुतं नातिविलम्बितं मण्डलेषु कुर्वन् व्रजेत्। तत सप्तमं मण्डलमतीत्य भूमौ लोहपिण्ड जह्यात्॥ १—७॥

यो हस्तयोः क्वचिद्दग्धस्तमशुद्धं विनिर्द्दिशेत्।
न दग्धः सर्वथा यस्तु स विशुद्धो भवेन्नरः॥ ८
भयद्वा पातयेद्यस्तु दग्धो वा न विभाव्यते।
पुनस्तं हारयेल्लोहं समयस्याविशोधनात्॥ ९
करौ विमर्द्दितव्रीहेस्तस्यादावेव लक्षयेत्।
अभिमन्त्र्याऽस्यकरयोर्लोहपिण्डं ततो न्यसेत्॥ १०
त्वमग्ने सर्वभूतानामन्तश्चरसि साक्षिवत्।
त्वमेवाग्ने विजानीषे न विदुर्यानि मानवाः॥ ११
व्यवहाराभिशस्तोऽयं मानुषः शुद्धिमिच्छति।
तदेन संशयादस्माद्धर्म्मतस्त्रातुमर्हसि॥ १२

इति वैष्णवे धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११

द्वादशोऽध्यायः ।

अथोदकम् । पङ्कशैवालदुष्टग्राहमत्स्यजलौकादिवर्ज्जितेऽम्भसि । तत्रानाभिमग्नस्यारागद्वेषिणः पुरुषस्यान्यस्य जानुनी गृहीत्वाभिमन्त्रितमम्भः प्रविशेत् । तत्समकालञ्च नातिक्रूरमृदुना धनुषा पुरुषोऽपरः शरक्षेपं कुर्य्यात् । तञ्चापरः पुरुषो जवेन शरमानयेत् ॥ १—५ ॥

तन्मध्ये यो न दृश्येत स शुद्धः परिकीर्त्तितः ।
अन्यथा त्वविशुद्धः स्यादेकाङ्गस्यापि दर्शने ॥ ६ ॥
त्वमम्भः सर्वभूतानामन्तश्चरसि साक्षिवत् ।
त्वमेवाम्भो विजानीषे न विदुर्यानि मानुषाः ॥ ७ ॥
व्यवहाराभिशस्तोऽयं मानुषस्त्वयि मज्जति ।
तदेनं संशयादस्मादृर्म्मतस्त्रातुमर्हसि ॥ ८ ॥

इति वैष्णवे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः ।

अथ विषम् । विषाण्यदेयानि सर्वाणि । ऋते हिमाचलोद्भवाच्छार्ङ्गात् । तस्य च यवसप्तकं घृतप्लुतमभिशस्ताय दद्यात् ॥ १—४ ॥

विषं वेगक्रमापेतं सुखेन यदि जीर्य्यते ।
विशुद्धं तमिति ज्ञात्वा दिवसान्ते विसर्ज्जयेत् ॥ ५

विषत्वाद्विषमत्वाच्च क्रूरं त्वं सर्वदेहिनाम् ।
त्वमेव विष जानीषे न विदुर्य्यानि मानुषाः ॥ ६
व्यवहाराभिशस्तोऽयं मानुषः शुद्धिमिच्छति ।
तदेनं संशयादस्माद्धर्म्मतस्त्रातुमर्हसि ॥ ७

इति वैष्णवे धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

चतुर्द्दशोऽध्यायः ।

अथ कोशः । उग्रान् देवान् समभ्यर्च्य तत्स्नानोदकात् प्रसृतित्रयं पिवेत् । इदं मया न कृतमिति व्याहरन् देवताभिमुखः ॥ १—३ ॥

यस्य पश्येद्द्विसप्ताहात्त्रिसप्ताहादथापि वा ।
रोगोऽग्निर्ज्ञातिमरणं राजातङ्कमथापि वा ॥ ४
तमशुद्धं विजानीयात् तथा शुद्धं विपर्य्यये ।
दिव्ये च शुद्धं पुरुषं सत्कुर्य्याद्धार्म्मिको नृपः ॥ ५

इति वैष्णवे धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः ।

अथ द्वादश पुत्रा भवन्ति । स्वे क्षेत्रे संस्कृतायामुत्पादितः स्वयमौरसः प्रथमः । नियुक्तायां सपिण्डेनोत्तमवर्णेन वोत्पादितः क्षेत्रजो द्वितीयः । पुत्त्रिकापुत्रस्तृतीयः यस्तस्याः पुत्रः स मे पुत्रो भवेदिति या पित्रा दत्ता स

पुत्रिका। पुत्रिकाविधिना प्रतिपादितापि भ्रातृविहीना पुत्रिकैव। पौनर्भवश्चतुर्थः। अक्षता भूयःसंस्कृता पुनर्भूः। भूयस्त्वसंस्कृतापि परपूर्वा। कानीनः पञ्चमः। पितृगृहेऽसंस्कृतयैवोत्पादितः। स च पाणिग्राहस्य। गृहे च गूढोत्पन्नः षष्ठः। यस्य तल्पजस्तस्यासौ। सहोढः सप्तमः। गर्भिणी या संस्क्रियते तस्याः पुत्रः। स च पाणिग्राहस्य। दत्तकश्चाष्टमः। स च मातापितृभ्यां यस्य दत्तः। क्रीतश्च नवमः। स च येन क्रीतः। स्वयमुपगतो दशमः। स च यस्यौपगतः। अपविद्धस्त्वेकादशः। पित्रा मात्रा च परित्यक्तः। स च येन गृहीतः। यत्र क्वचनोत्पादितश्च द्वादशः। एतेषां पूर्वः श्रेयान्। स एव दायहारः। स चान्यान् बिभृयात्। अनूढानां स्ववित्तानुरूपेण संस्कारं कुर्य्यात्। पतितक्लीबाचिकित्स्यरोगविकलास्त्वभागहारिणः। ऋक्थग्राहिभिस्ते भर्त्तव्याः। तेषाञ्चौरसाः पुत्रा भागहारिणः। न तु पतितस्य पतनीये कर्म्मणि कृते त्वनन्तरोत्पन्नाः। प्रतिलोमासु स्त्रीषु चोत्पन्नाश्चाभागिनः। तत्पुत्राः पैतामहेऽप्यर्थे। अंशग्राहिभिस्ते भरणीयाः। यश्चार्थहरः स पिण्डदायी। एकोढानामप्येकस्याः पुत्रः सर्वासां पुत्र एव। भ्रातॄणामेकजातानाञ्च। पुत्रः पितृवित्तालाभेऽपि पिण्डं दद्यात्॥ १—४२॥

पुन्नाम्नो नरकाद्यस्मात् पितरं त्रायते सुतः।
तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवः॥ ४३

ऋणमस्मिन् सन्नयति अमृतत्वञ्च गच्छति।
पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम्॥ ४४

पुत्रेण लोकान् जयति पौत्रेणानेन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति पिष्टपम्॥ ४५
पौत्रदौहित्रयोर्लोके विशेषो नोपपद्यते।
दौहित्रोऽपि ह्यमुत्रं तं सन्तारयति पौत्रवत्॥ ४६
इति वैष्णवे धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५

षोड़शोऽध्यायः।

समानवर्णासु पुत्राः सवर्णा भवन्ति। अनुलोमासु मातृवर्णाः। प्रतिलोमास्वार्य्यविगर्हिताः। तत्र वैश्यापुत्रः शूद्रेणायोगवः। पुक्कसमागधौ क्षत्रियापुत्रौ वैश्यशूद्राभ्यां। चाण्डालवैदेहकसूताश्च ब्राह्मणीपुत्राः शूद्रविट्क्षत्रियैः। सङ्करसङ्कराश्चासङ्ख्येयाः। रङ्गावतरणमायोगवानाम्। व्याधता पुक्कसानाम्। स्तुतिक्रिया मागधानाम्। बध्यघातित्वं चाण्डालानाम्। स्त्रीरक्षा तज्जीवनञ्च वैदेहकानाम्। अश्वसारथ्यं सूतानाम्। चाण्डालानां वहिर्ग्रामनिवसनं मृतचेलधारणमिति विशेषः। सर्व्वेषाञ्च समानजातिभिर्व्यवहारः। स्वपितृवित्तानुहरणञ्च॥१—१६॥
सङ्करे जातयस्त्वेताः पितृमातृप्रदर्शिताः।
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्म्मभिः॥ १७
ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः।
स्त्रीवालाभ्युपपत्तौ च वाह्यानां सिद्धिकारणम्॥ १८
इति वैष्णवे धर्म्मशास्त्रे षोड़शोऽध्यायः। १६

सप्तदशोऽध्यायः ।

पिता चेत् पुत्रान् विभजेत् तस्य स्वेच्छा स्वयमुपात्तेऽर्थे । पैतामहे त्वर्थे पितृपुत्रयोस्तुल्यं स्वामित्वम् । पितृविभक्ता विभागानन्तरोत्पन्नस्य भागं दद्युः । अपुत्रधनं पत्न्यभिगामि । तदभावे दुहितागामि । तदभावे पितृगामि । तदभावे मातृगामि । तदभावे भ्रातृगामि । तदभावे भ्रातृपुत्रगामि । तदभावे बन्धुगामि । तदभावे सकुल्यगामि । तदभावे सहाध्यायिगामि । तदभावे ब्राह्मणधनवर्ज्जं राजगामि । ब्राह्मणार्थो ब्राह्मणानाम् । वानप्रस्थोधनमाचार्य्यो गृह्णीयात् । शिष्यो वा ॥ १—१६ ॥

संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।
दद्याद्पहरेच्चांशं जातस्य च मृतस्य च ॥ १७

पितृमातृसुतभ्रातृ-दत्तमध्यग्न्युपागतम् ।
आधिवेदनिकं बंधुदत्तं शुल्कमन्वाधेयकमिति
स्त्रीधनम् ॥ १८

ब्राह्मादिषु चतुर्षु विवाहेष्वप्रजायामतीतायां तद्भर्त्तुः । शेषेषु च पिता हरेत् । सर्व्वेष्वेव प्रसूतायां तद्धनं तद्दुहितृगामि ॥ १९—२१ ॥

पत्यौ जीवति यः स्त्रीभिरलङ्कारो धृतो भवेत् ।
न तं भजेरन् दायादा भजमानाः पतन्ति ते ॥ २२

अनेकपितृकाणाञ्च पितृतो भागकल्पना ।
यस्य यत् पितृकं रिक्थं स तद्गृह्णीत नेतरः ॥ २३

इति वैष्णवे धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

ब्राह्मणस्य चतुर्षु वर्णेषु चेत् पुत्रा भवेयुस्ते पैतृकमृक्थं दशधा विभजेयुः । तत्र ब्राह्मणीपुत्रश्चतुरोऽंशानादद्यात् । क्षत्रियापुत्रस्त्रीन् । द्वावंशौ वैश्यापुत्रः । शूद्रापुत्रस्त्वेकम् । अथ चेच्छूद्रापुत्रवर्ज्जं ब्राह्मणस्य पुत्रत्रयं भवेत् तदा तद्धनं नवधा विभजेयुः । वर्णानुक्रमेण चतुस्त्रिद्विभागीकृतानंशानादद्युः । वैश्यवर्ज्जमष्टधाकृतं चतुरस्त्रीनेकञ्चादद्युः । क्षत्रियवर्ज्जं सप्तधाकृतं चतुरो द्वावेकाञ्च । ब्राह्मणवर्ज्जं षड्धाकृतं त्रीन् द्वावेकञ्च । क्षत्रियस्य क्षत्रियावैश्याशूद्रापुत्रेष्वयमेव विभागः । अथ ब्राह्मणस्य ब्राह्मणक्षत्रियौ पुत्रौ स्यातां तदा सप्तधाकृताद्धनाद्ब्राह्मणश्चतुरोऽंशानादद्यात् । त्रीन् राजन्यः । अथ ब्राह्मणस्य ब्राह्मणवैश्यौ तदा षड्धाविभक्तस्य चतुरोऽंशान् ब्राह्मण आदद्यात् । द्वावंशौ वैश्यः । अथ ब्राह्मणस्य ब्राह्मणशूद्रौ पुत्रौ स्यातां तद्धनं पञ्चधा विभजेयाताम् । चतुरोऽंशान् ब्राह्मणस्त्वादद्यात् । एकं शूद्रः । अथ ब्राह्मणस्य क्षत्रियस्य वा क्षत्रियवैश्यौ स्यातां तदा तद्धनं पञ्चधा विभजेयाताम् । त्रीनंशान् क्षत्रियस्त्वादद्यात् । द्वावंशौ वैश्यः । अथ ब्राह्मणस्य क्षत्रियस्य वा क्षत्रियशूद्रौ पुत्रौ स्यातां तदा तद्धनं चतुर्धा विभजेयाताम् । त्रीनंशान् क्षत्रियस्त्वादद्यात् । एकं शूद्रः । अथ ब्राह्मणस्य क्षत्रियस्य वैश्यस्य वा वैश्यशूद्रौ पुत्रौ स्यातां तदा तद्धनं त्रिधा विभजेयाताम् । द्वावंशौ

वैश्यस्त्वादद्यात्। एकं शूद्रः। अथैकपुत्रा ब्राह्मणस्य ब्राह्मणक्षत्रियवैश्याः सर्वं हराः। क्षत्रियस्य राजन्यवैश्यौ। वैश्यस्य वैश्यः। शूद्रः शूद्रस्य। द्विजातीनां शूद्रस्त्वेकः पुत्रोऽर्द्धहरः। अपुत्रस्यक्थस्य या गतिः सात्वार्धस्य द्वितीयस्य। मातरः पुत्रभागानुसारेण भागहारिण्यः। अनूढ़ाश्च दुहितरः। समवर्णाः पुत्राः समानंशानादद्युः। ज्येष्ठाय श्रेष्ठमुद्धारं दद्युः। यदि द्वौ ब्राह्मणीपुत्रौ स्यातामेकः शूद्रापुत्रस्तदा नवधाविभक्तस्यार्थस्य ब्राह्मणीपुत्रावष्टौ भागानादद्यातामेकं शूद्रापुत्रः। अथ शूद्रापुत्रावुभौ स्यातामेको ब्राह्मणीपुत्रस्तदा षड्धाविभक्तस्यार्थस्य चतुरोंऽशान् ब्राह्मणस्त्वादद्याद्द्वावंशौ शूद्रापुत्रौ। अनेन क्रमेणान्यत्राप्यंशकल्पना भवति॥ १—४०॥

विभक्ताः सहजीवन्तो विभजेरन् पुनर्यदि।
समस्तत्र विभागः स्याज्ज्यैष्ठ्यं तत्र न विद्यते॥ ४१

अनुपघ्नन् पितृद्रव्यं श्रमेण यदुपार्ज्जयेत्।
स्वयमीहितलब्धं तन्नाकामो दातुमर्हति॥ ४२

पैतृकन्तु यदा द्रव्यमनवाप्तं यदाप्नुयात्।
न तत् पुत्रैर्भजेत् सार्द्धमकामः स्वयमर्ज्जितम्॥ ४३

वस्त्रं पत्रमलङ्कारः कृतान्नमुदकं स्त्रियः।
योगक्षेमं प्रचारश्च न विभाज्यञ्च पुस्तकम्॥ ४४

इति वैष्णवे धर्म्मशास्त्रेऽष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः।

मृतं द्विजं न शूद्रेण निर्हारयेत्। न शूद्रं द्विजेन। पितरं मातरञ्च पुत्रा निर्हरेयुः। न द्विजं पितरमपि शूद्राः। ब्राह्मणमनाथं ये ब्राह्मणा निर्हरन्ति ते स्वर्गलोकभाजः। निर्हृत्य च बान्धवं प्रेतं सत्कृत्वा प्रदक्षिणेन चितामभिगम्याप्सु सवाससो निमज्जनं कुर्य्युः। प्रेतस्योदकनिर्वपणं कृत्वैकं पिण्डं कुशेषु दद्युः। परिवर्त्तितवाससश्च निम्बपत्राणि विदश्य द्वार्य्यश्मनि पदन्यासं कृत्वा गृहं प्रविशेयुः। अक्षतांश्चाग्नौ क्षिपेयुः। चतुर्थे दिवसेऽस्थिसंचयनं कुर्य्युः। तेषाञ्च गङ्गाम्भसि प्रक्षेपः। यावत् सङ्ख्यमस्थि पुरुषस्य गङ्गाम्भसि तिष्ठति तावद्वर्षसहस्राणि स्वर्गलोकमधितिष्ठति। यावदशौचं तावत् प्रेतस्योदकं पिण्डमेकञ्च दद्युः। क्रीतलब्धाशनाश्च भवेयुः। अमांसाशनाश्च। स्थण्डिलशायिनश्च। पृथक्शायिनश्च। ग्रामान्निष्क्रम्याशौचान्ते कृतश्मश्रुकर्म्माणस्तिलकल्कैः सर्षपकल्कैर्वा स्नाताः परिवर्त्तितवाससो गृहं प्रविशेयुः। तत्र शान्तिं कृत्वा ब्राह्मणानाञ्च पूजनं कुर्य्युः। देवाः परोक्षदेवाः प्रत्यक्ष देवा ब्राह्मणाः। ब्राह्मणैर्लोका धार्य्यन्ते ॥ १—२१ ॥

ब्राह्मणानां प्रसादेन दिवि तिष्ठन्ति देवताः।
ब्राह्मणाभिहितं वाक्यं न मिथ्याजायते क्वचित् ॥ २२

यद्ब्राह्मणाः स्तुष्टतमा वदन्ति तद्देवताः प्रत्यभिनन्दयन्ति।
तुष्टेषु तुष्टाः सततं भवन्ति प्रत्यक्षदेवेषु परोक्षदेवाः॥ २३॥

दुःखान्वितानां मृतबान्धवानां-
माश्वासनं कुर्य्युरदीनसत्त्वाः।
वाक्यैस्तु यैस्तु ब्रूमि तथाभिधास्ये
वाक्यान्यहं तानि मनोऽभिरामे॥ २४

इति वैष्णवे धर्म्मशास्त्रे एकोनविंशोऽध्यायः १९

विंशोऽध्यायः।

युदत्तरायणं तदहर्द्देवानाम्। दक्षिणायनं रात्रिः। संवत्सरोऽहोरात्रः। तत्त्रिंशता मासः। मासा द्वादश वर्षम। द्वादशवर्षशतानि दिव्यानि कलियुगम्। द्विगुणानि द्वापरम्। त्रिगुणानि त्रेता। चतुर्गुणानि कृतयुगम्। द्वादशवर्षसहस्राणि दिव्यानि चतुर्युगम्। चतुर्युगाणामेक-सप्ततिर्म्मन्वन्तरम्। चतुर्युगसहस्रंच कल्पः। स च पिता-महस्याहः। तावती चास्यरात्रिः। एवंविधेनाहोरात्रेण मासवर्षगणनया सर्व्वस्यैव ब्रह्मणो वर्षशतमायुः। ब्रह्मायुषा च परिच्छिन्नः पौरुषो दिवसः। तस्यान्ते महाकल्पः। तावत्येवास्य निशा। पौरुषाणामहोरात्राणामतीतानां सङ्ख्यैव नास्ति। न च भविष्याणाम्। अनाद्यन्तत्वात् कालस्य॥ १—२१।

एवमस्मिन् निरालम्बे काले सततयायिनि।
न तद्भूतं प्रपश्यामि स्थितिर्यस्य भवेद्ध्रुवा॥ २२
गङ्गायाः सिकता धारास्तथा वर्षति वासवे।
शक्या गणयितुं लोके न व्यतीताः पितामहाः॥ २३

चतुर्द्दश विनश्यन्ति कल्पे कल्पे सुरेश्वराः।
सर्व्वलोकप्रधानाश्च मनवश्च चतुर्द्दश ॥ २४
बहूनीन्द्रसहस्राणि दैत्येन्द्रनियुतानि च।
विनष्टानीह कालेन मनुजेष्वथ का कथा ॥ २५
राजर्षयश्च बहवः सर्व्वे समुदिता गुणैः।
देवा ब्रह्मर्षयश्चैव कालेन निधनं गताः ॥ २६
ये समर्था जगत्यस्मिन् सृष्टिसंहारकारिणः।
तेऽपि कालेन लीयन्ते कालो हि बलवत्तरः ॥ २७
आक्रम्य सर्व्वः कालेन परलोकञ्च नीयते।
कर्म्मपाशवशो जन्तुः का तत्र परिवेदना ॥ २८
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
अर्थे दुष्परिहार्य्येऽस्मिन् नास्ति लोके सहायता ॥ २९
शोचन्तो नोपकुर्व्वन्ति मृतस्येह जना यतः।
अतो न रोदितव्यं हि क्रियाः कार्य्याः स्वशक्तितः ॥ ३०
सुकृतं दुष्कृतञ्चोभौ सहायौ यस्य गच्छतः।
बान्धवैस्तस्य किं कार्य्यं शोचद्भिरथवा न वा ॥ ३१
बान्धवानामशौचे तु स्थितं प्रेतो न विन्दति।
अतस्त्वभ्येति तानेव पिण्डतोयप्रदायिनः ॥ ३२
अर्व्वाक् सपिण्डीकरणात् प्रेतो भवति यो मृतः।
प्रेतलोकगतस्यान्नं सोदकुम्भं प्रयच्छत ॥ ३३
पितृलोकगतश्चान्नं श्राद्धे भुङ्क्ते स्वधामयम्।
पितृलोकगतस्यास्य तस्माच्छ्राद्धं प्रयच्छत ॥ ३४
देवत्वे यातनास्थाने तिर्य्यग्योनौ तथैव च।
मानुष्ये च तथाप्नोति श्राद्धं दत्तं स्वबान्धवैः ॥ ३५

प्रेतस्य श्राद्धकर्त्तुश्च पुष्टिः श्राद्धे कृते ध्रुवम्।
तस्माच्छ्राद्धं सदा कार्य्यं शोकं त्यक्त्वा निरर्थकम्॥ ३६
एतावदेव कर्त्तव्यं सदा प्रेतस्य बन्धुभिः।
नोपकुर्य्यान्नरः शोकात् प्रेतस्यात्मन एव वा॥ ३७
दृष्ट्वा लोकमनाक्रन्दं म्रियमाणांश्च बान्धवान्।
धर्म्ममेकं सहायार्थं वरयध्वं सदा नराः॥ ३८
मृतोऽपि बान्धवः शक्तो नानुगन्तुं नरं मृतम्॥
जायावर्ज्जं हि सर्व्वस्य याम्यः पन्था विरुध्यते॥ ३९
धर्म्म एकोऽनुयात्येनं यत्र क्वचनगामिनम्।
नन्वसारे नृलोकेऽस्मिन् धर्म्मं कुरुत मा चिरम्॥ ४०
श्वःकार्य्यमद्य कुर्व्वीत पूर्व्वाह्णे चापराह्णिकम्।
न हि प्रतीक्षते मृत्युः कृतं वास्य न वाकृतम्॥ ४१
क्षेत्रापणगृहासक्तमन्यत्र गतमानसम्।
वृकीवोरणमासाद्य मृत्युरादाय गच्छति॥ ४२
न कालस्य प्रियः कश्चिद्द्वेष्यश्चास्य न विद्यते।
आयुष्ये कर्म्मणि क्षीणे प्रसह्य हरते जनम्॥ ४३
नाप्राप्तकालो म्रियते विद्धः शरशतैरपि।
कुशाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति॥ ४४
नौषधानि न मन्त्राश्च न होमा न पुनर्ज्जपाः।
त्रायन्ते मृत्युनोपेतं जरया वापि मानवम्॥ ४५
आगामिनमनर्थं हि प्रविधानशतैरपि।
न निवारयितुं शक्तस्तत्र का परिवेदना॥ ४६
यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्।
तथा पूर्व्वकृतं कर्म्म कर्त्तारं विन्दते ध्रुवम्॥ ४७

अव्यक्तादीनि भूतानि व्यक्तमध्यानि चाप्यथ।
अव्यक्तनिधनान्येव तत्र का परिवेदना॥ ४८

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ ४९

गृह्णातीह यथा वस्त्रं त्यक्त्वा पूर्वधृताम्बरम्।
गृह्णात्येवं नवं देहं देही कर्म्मनिबन्धनम्॥ ५०

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ ५१

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सततगः स्थाणुरचलोऽयं सनातनः॥ ५२

अव्यक्तोऽयमचिन्त्योऽयमविकार्य्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हथ॥ ५३

इति वैष्णवे धर्म्मशास्त्रे विंशोऽध्यायः॥ २०॥

एकविंशोऽध्यायः।

अथाशौचव्यपगमे स्नातः सुप्रक्षालितपाणिपादः स्वाचान्तस्त्वेवंविधान् ब्राह्मणान् यथाशक्त्युदङ्मुखान् गन्धमाल्यवस्त्रालङ्कारादिभि पूजितान् भोजयेत्। एकवदन्नानूहेतैकोद्दिष्टे। उच्छिष्टसन्निधावेकमेव तन्नामगोत्राभ्यां पिण्डं निर्वपेत्। भुक्तवत्सु ब्राह्मणेषु दक्षिणयाभिपूजितेषु प्रेतनामगोत्राभ्यां दत्ताक्षय्योदकश्चतुरङ्गुल-पृथ्वीस्तावदन्तरास्तावदधः खाता वितस्त्यायतास्तिस्रः कर्षूः कुर्य्यात्। कर्षूसमीपे

चाग्नित्रयमुपसमाधाय परिस्तीर्य्य तत्रैकैकस्मिन्नाहुतित्रयं जुहुयात्। सोमाय पितृमते स्वधा नमः। अग्नये कव्यवाहनाय स्वधा नमः। यमायाङ्गिरसे स्वधा नमः। स्थानत्रये च प्राग्वत्पिण्डनिर्वपणं कुर्य्यात्। अन्नदधिघृतमधुमांसैः अर्घ्यत्रयं पूरयित्वैतत्ते इति जपेत्। एवं कृताह्ने प्रतिमासं कुर्य्यात्। संवत्सरान्ते प्रेताय तत्पित्रे तत्पितामहाय तत्प्रपितामहाय च ब्राह्मणान् दैवपूर्व्वान् भोजयेत्। अत्राग्नौकरणमावाहनं पाद्यञ्च कुर्य्यात्। संसृजतु त्वा पृथिवीसमानीव इति च प्रेतपाद्यपात्रं पितृपाद्यपात्रत्रये योजयेत्। उच्छिष्टसन्निधौ पिण्डचतुष्टयं कुर्य्यात्। ब्राह्मणांश्च स्वाचान्तान् दत्तदक्षिणांश्चानुव्रज्य विसर्ज्जयेत्। ततः प्रेतपिण्डं पाद्यपात्रोदकवत् पिण्डत्रये निदध्यात्। अर्घ्यत्रयसन्निकर्षोऽप्येवमेव। सपिण्डीकरणं मासिकार्थवद्द्वादशाहं श्राद्धं कृत्वा त्रयोदशेऽह्नि वा कुर्य्यात्। मन्त्रवर्ज्जं हि शूद्राणां द्वादशेऽह्नि। संवत्सराभ्यन्तरे यद्यधिमासो भवेत् तदा मासिकार्थं दिनमेकं वर्द्धयेत्॥ १—२१॥

सपिण्डीकरणं स्त्रीणां कार्य्यमेवं तथा भवेत्।
यावज्जीवं तथा कुर्य्याच्छ्राद्धन्तु प्रतिवत्सरम्॥ २२
अर्व्वाक् सपिण्डीकरणं यस्य संवत्सरात् कृतम्।
तस्याप्यन्नं सोदकुम्भं दद्यादब्दं द्विजन्मने॥ २३

इति वैष्णवे धर्म्मशास्त्रे एकविंशोऽध्यायः॥ २१॥

द्वाविंशोऽध्यायः।

ब्राह्मणस्य सपिण्डानां जननमरणयोर्दशाहमशौचम्। द्वादशाहं राजन्यस्य। मासं शूद्रस्य। सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते। अशौचे होमदानप्रतिग्रहस्वाध्याया निवर्त्तन्ते। नाशौचे कस्यचिदन्नमश्नीयात्। ब्राह्मणादीनामशौचे यः सकृदेवान्नमश्नाति तस्य तावदशौचं यावत् तेषाम्। अशौचापगमे प्रायश्चित्तं कुर्य्यात्। सवर्णस्याशौचे द्विजो भुक्त्वा स्रवन्तीमासाद्य तस्मिन्मग्नस्त्रिरघमर्षणं जप्तोत्तीर्य्य गायत्र्यष्टसहस्रं जपेत्। क्षत्रियाशौचे ब्राह्मणस्त्वेतदेवोपोषितः कृत्वा शुध्यति। वैश्याशौचे राजन्यस्य। ब्राह्मणस्त्रिरात्रोपोषितस्य। ब्राह्मणाशौचे राजन्यः क्षत्रियाशौचे वैश्यः स्रवन्तीमासाद्य गायत्रीशतपञ्चकं जपेत्। वैश्यश्च ब्राह्मणाशौचे गायत्र्यष्टशतं जपेत्। शूद्राशौचे द्विजो भुक्त्वा प्राजापत्यव्रतं चरेत्। शूद्रश्च द्विजाशौचे स्नानमाचरेत्। शूद्रः शूद्राशौचे स्नातः पञ्चगव्यं पिबेत्। पत्नीनां दासानामानुलोम्येन स्वामिनस्तुल्यमशौचम्। मृते स्वामिन्यात्मीयम्। हीनवर्णानामधिकवर्णेषु सपिण्डेषु तदाशौचव्यपगमे शुद्धिः। ब्राह्मणस्य क्षत्रविट्शूद्रेषु सपिण्डेषु षड्रात्रत्रिरात्रैकरात्रैः। क्षत्रियस्य विट्शूद्रयोः षड्रात्रत्रिरात्राभ्याम्। वैश्यस्य शूद्रेषु षड्रात्रेण। मासतुल्यैरहोरात्रैर्गर्भस्रावे। जातमृते मृतजाते वा कुलस्य सद्यः शौचम्॥ अदन्तजाते बाले प्रेते सद्य एव। नास्याग्नि-

संस्कारो नोदकक्रिया । दन्तजाते त्वकृतचूड़े त्वहोरात्रेण । कृतचूड़े त्वसंस्कृते त्रिरात्रेण । ततः परं यथोक्तकालेन । स्त्रीणां विवाहः संस्कारः । संस्कृतासु स्त्रीषु नाशौचं भवति पितृपक्षे । तत्प्रसवमरणे चेत् पितृगृहे स्यातां त्रिरात्रञ्च । जननाशौचमध्ये यद्यपरं जननाशौचं स्यात् तदा पूर्वाशौचव्यपगमे शुद्धिः । रात्रिशेषे दिनद्वयेन । प्रभाते दिनत्रयेण । मरणाशौचमध्ये ज्ञातिमरणेऽप्येवम् । श्रुत्वा देशान्तरस्थो जननमरणे शेषेण शुध्येत् । व्यतीतेऽशौचे संवत्सरान्तस्त्वेकरात्रेण । ततः परं स्नानेन । आचार्य्ये मातामहे च व्यतीते त्रिरात्रेण ॥ १—४१ ॥

अनौरसेषु पुत्त्रेषु जातेषु च मृतेषु च ।
परपूर्वासु भार्य्यासु प्रसूतासु मृतासु च ॥ ४२

आचार्य्य पत्नी पुत्रोपाध्याय-मातुल-श्वशुर-श्वशुर्य्य-सहाध्यायि-शिष्येष्वतीतेष्वेकरात्रेण । स्वदेशराजनि च । असपिण्डे स्ववेश्मनि मृते च । श्ववन्ध्यनाशकाम्बु-संग्रामविद्युन्नृपहतानां नाशौचम् । न राज्ञां राजकर्म्मणि । न व्रतिनां व्रते । न सत्त्रिणां सत्त्रे । न कारूणां कारुकर्म्मणि । न राजाज्ञाकारिणां तदिच्छया । न देवप्रतिष्ठाविवाहयोः पूर्वसम्भृतयोः । न देशविप्लवे । आपद्यपि च कष्टायाम् । आत्मत्यागिनः पतिताश्च नाशौचोदकभाजः । पतितस्य दासी मृतेऽह्नि पादाभ्यां घटमपवर्ज्जयेत् । उद्बन्धनमृतस्य यः पाशं छिन्द्यात् स तप्तकृच्छ्रेण शुध्यति । आत्मघातिनां संस्कर्त्ता च । तदश्रुपातकारी च । सर्व्वस्यैव प्रेतस्य बान्धवैः सहाश्रुपातं कृत्वा स्नानेन । अकृते त्वस्थिसञ्चये सचैलस्नानेन ।

द्विजः शूद्रप्रेतानुगमनं कृत्वा स्रवन्तीमासाद्य तत्रनिमग्न-स्त्रिरघमर्षणं जप्त्वोत्तीर्य्य गायत्र्यष्टसहस्रं जपेत्। द्विज प्रेतस्याष्टशतम्। शूद्रः प्रेतानुगमनं कृत्वा स्नानमाचरेत्। चिताधूमसेवने सर्व्वे वर्णाः स्नानमाचरेयुः। मैथुने दुःस्वप्ने रुधिरोपगतकण्ठे वमनविरेकयोश्च। श्मश्रुकर्म्मणि कृते च। शवस्पृशञ्च स्पृष्ट्वा रजस्वलाचाण्डालयूपांश्च। भक्ष्यवर्ज्जं पंचनखशवं तदस्थि सस्नेहंच। सर्व्वेष्वेतेषु स्नानेषु पूर्व्वं वस्त्रं नाप्रक्षालितं बिभृयात्। रजस्वला चतुर्थेऽह्नि स्नाना च्छुध्यति। रजस्वला हीनवर्णां रजस्वलां स्पृष्ट्वा न तावदश्नीयाद्यावन्नशुद्धा। सवर्णामधिकवर्णां वा स्पृष्ट्वा स्नात्वाश्नीयात्। क्षुत्वा सुप्त्वा भोजनाध्ययनेप्सुः पीत्वा स्नात्वा निष्ठीव्य वासः परिधाय रथ्यामाक्रम्य मूत्रपुरीषे कृत्वा पंचनखास्थ्यस्नेहं स्पृष्ट्वा चाचामेत्। चाण्डालम्लेच्छ-सम्भाषणे च। नाभेरधस्तात् प्रबाहुषु च कायिकैर्मलैः सुराभि र्मद्यैर्वोपहतो मृत्तोयैस्तदङ्गं प्रक्षाल्य शुध्यति। अन्यत्रोप हतो मृत्तोयैस्तदङ्गं प्रक्षाल्य स्नानेन। वक्त्रोपहतस्तूपोष्य स्नात्वा पंचगव्येन। दशनच्छदोपहतश्च॥ ६१—७९॥

वसा शुक्रमसृङ्मज्जा मूत्रविट्कर्णविड् नखाः।
श्लेष्माश्रुदूषिका स्वेदो द्वादशैते नृणां मलाः॥ ८०

गौड़ी माध्वी च पैष्टी च विज्ञेया त्रिविधा सुराः।
यथैवैका तथा सर्व्वा न पातव्या द्विजातिभिः॥ ८१

माधूकमैक्षवं टाङ्कं कौलं खार्ज्जूरपानसे।
मृद्वीकारसमाध्वीके मैरेयं नारिकेलजम्॥ ८२

अमेध्यानि दशैतानि मद्यानि ब्राह्मणस्य च ।
राजन्यश्चैव वैश्यश्च स्पृष्ट्वैतानि न दुष्यतः ॥ ८३
... ः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन् ।
प्रेताहारैः समं तत्र दशरात्रेण शुध्यति ॥ ८४
आचार्य्यं स्वमुपाध्यायं पितरं मातरं गुरुम् ।
निर्हृत्य तु व्रती प्रेतान्न व्रतेन वियुज्यते ॥ ८५
आदिष्टी नोदकं कुर्य्यादा व्रतस्य समापनात् ।
समाप्ते तूदकं कृत्वा त्रिरात्रेण विशुध्यति ॥ ८६
ज्ञानं तपोऽग्निराहारो मृन्मनोवार्य्युपाञ्जनम् ।
वायुः कर्म्मार्ककालौ च शुद्धिकर्त्तॄणि देहिनाम् ॥ ८७
सर्व्वेषामेव शौचानामन्नशौचं परं स्मृतम् ।
योऽन्ने शुचिः स हि शुचिर्न मृद्वारिशुचिः शुचिः ॥ ८८
क्षान्त्या शुध्यन्ति विद्वांसो दानेनाकार्य्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ ८९
जलतोयैः शुध्यते शोध्यं नदी वेगेन शुध्यति ।
रजसा स्त्री मनोदुष्टा सन्न्यासेन द्विजोत्तमाः ॥ ९०
अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ ९१
एष शौचस्य ते प्रोक्तः शारीरस्य विनिर्णयः ।
नानाविधानां द्रव्याणां शुद्धेः शृणु विनिर्णयम् ॥ ९२

इति वैष्णवे धर्म्मशास्त्रे द्वाविंशोऽध्यायः ॥ २२ ॥

त्रयोविंशोऽध्यायः ।

शारीरैर्मलैः सुराभिर्मद्यैर्वा यदुपहतं तदत्यन्तोपहतम्। अत्यन्तोपहतं सर्वं लौहभाण्डमग्नौ प्रक्षिप्तं शुध्येत्। मणिमयमश्ममयमब्जञ्च सप्तरात्रं महीनिखननेन। शृङ्गदन्तास्थिमयं तक्षणेन। दारवं मृन्मयञ्च जह्यात्। अत्यन्तोपहतस्य वस्त्रस्य यत् प्रक्षालितं सद्विरज्येत्तच्छिन्द्यात्। सौवर्णराजताब्जमणिमयानां निर्लेपानामद्भिः शुद्धिः। अश्ममयानां चमसानां ग्रहाणाञ्च। चरुस्रुक्स्रुवाणामुष्णेनाम्भसा। यज्ञकर्म्मणि यज्ञपात्राणां पाणिना सम्मार्ज्जनेन। स्फ्यशूर्पशकटमुषलोलूखलानां प्रोक्षणेन। शयनयानासनानांच। बहूनांच। धान्याजिनरज्जुतान्तववैदलतूलकार्पासवाससांच। शाकमूलफलपुष्पानांच। तृणकाष्ठशुष्कपलाशानांच। एतेषां प्रक्षालनेन। अल्पानांच। रूपैः कौषेयाविकयोः। अरिष्टकैः कुतपानाम्। श्रीफलैरंशुपट्टानाम्। गौरसर्षपैः क्षौमाणाम्। शृङ्गास्थिदन्तमयानांच। पञ्चगव्यैर्वल्कलोमिकानाम्। ताम्ररीतित्रपुसीसमयानामम्लोदकेन। भस्मना कांस्यलोहयोः। तक्षणेन दारवाणाम्। गोवालैः फलसम्भवानाम्। प्रोक्षणेन संहतानाम्। उत्पवनेन द्रवाणाम्। गुड़ादीनामिक्षुविकाराणां प्रभूतानां गृहनिष्ठितानां वार्य्यग्निदानेन। सर्वलवणानांच। पुनःपाकेन मृन्मयानाम्। द्रव्यवत् कृतशौचानां देवतार्च्चानां भूयः प्रतिष्ठापनेन। असिद्धस्यान्नस्य यावन्मात्र-

मुपहतं तन्मात्रं परित्यज्य शेषस्य कण्डनप्रक्षालने कुर्य्यात् । द्रोणाभ्यधिकं सिद्धमन्नमुपहतं न दुष्यति । तस्योपहतमात्र-मपास्य गायत्र्याभिमन्त्रितं सुवर्णाम्भः । प्रक्षिपेत् । वस्तस्य प्रदर्शयेदग्नेश्च ॥ १—३७

पक्षिजग्धं गवाघ्रातमवधूतमवक्षुतम् ।
दूषितं केशकीटैश्च मृदः क्षेपेण शुध्यति ॥ ३८
यावन्नापैत्यमेध्याक्ताद्गन्धो लेपश्च तत्कृतः ।
तावन्मृद्वारि देयं स्यात् सर्वासु द्रव्यशुद्धिषु ॥ ३९
अजाश्वं मुखतो मेध्यं न गौर्न नरजा मलाः ।
पन्थानश्च विशुध्यन्ति सोमसूर्य्यांशुमारुतैः ॥ ४०
रथ्याकर्द्दमतोयानि स्पृष्टान्यन्त्यश्ववायसैः ।
मारुतेनैव शुध्यन्ति पक्वेष्टकाचितानि च ॥ ४१
प्राणिनामथ सर्वेषां मृद्भिरद्भिश्च कारयेत् ।
अत्यन्तोपहतानाञ्च शौचं नित्यमतन्द्रितः ॥ ४२
भूमिष्ठमुदकं पुण्यं वैतृष्ण्यं यत्र गोर्भवेत् ।
अव्याप्तञ्चेदमेध्येन तद्वदेव शिलागतम् ॥ ४३
मृतपञ्चनखात् कूपादत्यन्तोपहतात्तं तथा ।
अपः समुद्धरेत् सर्वाः शेषं वस्त्रेण शोधयेत् ॥ ४४
वह्निप्रज्वालनं कुर्य्यात् कूपे पक्वेष्टकाचिते ।
पञ्चगव्यं न्यसेत् पश्चान्नवतोयसमुद्भवे ॥ ४५
जलाशयेष्वथाल्पेषु स्थावरेषु वसुन्धरे ।
कूपवत् कथिता शुद्धिर्महत्सु च न दूषणम् ॥ ४६
त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ॥ ४७

नित्यं शुद्धः कारुहस्तः पण्यं यच्च प्रसारितम् ।
ब्राह्मणान्तरितं भैक्ष्यमाकराः सर्व एव च ॥ ४८

नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने ।
प्रस्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः ॥ ४९

श्वभिर्हतस्य यन्मांसं शुचि तत् परिकीर्त्तितम् ।
क्रव्याद्भिश्च हतस्यान्यैश्चाण्डालाद्यैश्च दस्युभिः ॥ ५०

ऊर्द्ध्वं नाभेर्यानि खानि तानि मेध्यानि निर्द्दिशेत् ।
यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः ॥ ५१

मक्षिका विप्रुषश्छाया गौर्गजाश्वमरीचयः ।
रजो भूर्वायुरग्निश्च मार्ज्जारश्च सदा शुचिः ॥ ५२

नोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गे पतन्ति याः ।
न श्मश्रूणि गतान्यास्यं न दन्तान्तरवेष्टितम् ॥ ५३

स्पृशन्ति विन्दवः पादौ य आचामयतः परान् ।
भौमिकैस्ते समा ज्ञेया न तैरप्रयतो भवेत् ॥ ५४

उच्छिष्टेन तु संस्पृष्टो द्रव्यहस्तः कथंचन ।
अनिधायैव तद्द्रव्यमाचान्तः शुचितामियात् ॥ ५५

मार्ज्जनोपाञ्जनैर्वेश्म प्रोक्षणेन च पुस्तकम् ।
सम्मार्ज्जनेनाञ्जनेन सेकेनोल्लेखनेन च ॥ ५६

दाहेन च भुवः शुद्धिर्वासेनाप्यथवा गवाम् ।
गावः पवित्रं मङ्गल्यं गोषु लोकाः प्रतिष्ठिताः ॥ ५७

गावो वितन्वते यज्ञं गावः सर्वाघसूदनाः ।
गोमूत्रं गोमयं सर्पिः क्षीरं दधि च रोचना ॥ ५८

षडङ्गमेतत् परमं मङ्गल्यं सर्वदा गवाम् ।
शृङ्गोदकं गवां पुण्यं सर्वाघविनिषूदनम् ॥ ५९

गवां कण्डूयनं चैव सर्वकल्मषनाशनम्।
गवां ग्रासप्रदानेन स्वर्गलोके महीयते॥ ६०

गवां हि तीर्थे वसतीह गङ्गा
पुष्टिस्तथासां रजसि प्रवृद्धा।
लक्ष्मीः करीषे प्रणतौ च धर्म्म-
स्तासां प्रणामं सततंच कुर्य्यात्॥ ६१

इति वैष्णवे धर्म्मशास्त्रे त्रयोविंशोऽध्यायः॥ २३॥

चतुर्विंशोऽध्यायः।

अथ ब्राह्मणस्य वर्णानुक्रमेण चतस्रो भार्य्या भवन्ति। तिस्रः क्षत्रियस्य। द्वे वैश्यस्य। एका शूद्रस्य। तासां सवर्णावेदने पाणिग्राह्यः। असवर्णावेदने शरः क्षत्रियकन्यया। प्रतोदो वैश्यकन्यया। वसनदशान्तः शूद्रकन्यया। न सगोत्रां न समानार्षप्रवरां भार्य्यां विन्देत। मातृतश्च पंचमात् पुरुषात् पितृतश्च सप्तमात्। नाकुलीनाम्। न च व्याधिताम्। नाधिकाङ्गीम्। न हीनाङ्गीम्। नातिकपिलाम्। न वाचाटाम्। अथाष्टौ विवाहा भवन्ति। ब्राह्मो दैव आर्षः प्राजापत्यो गान्धर्व्व आसुरो राक्षसः पैशाचश्चेति। आहूय गुणवते कन्यादानं ब्राह्मः। यज्ञस्थ ऋत्विजे दैवः। गोमिथुनग्रहणेनार्षः। प्रार्थितप्रदानेन प्राजापत्यः। द्वयोः सकामयोर्म्मातापितृरहितो योगो गान्धर्व्वः। क्रयेणासुरः। युद्धहरणेन राक्षसः। सुप्त

प्रमत्ताभिगमनात् पैशाचः। एतेष्वाद्याश्चत्वारो धर्म्म्याः। गान्धर्व्वोऽपि राजन्यानाम्। ब्राह्मीपुत्त्रः पुरुषानेकविंशतिं पुनीते। दैवीपुत्त्रश्चतुर्द्दश। आर्षीपुत्त्रश्च सप्त। प्राजापत्य-श्चतुरः। ब्राह्मेण विवाहेन कन्यां दद्द्ब्रह्मलोकं गमयति। दैवेन स्वर्गम्। आर्षेण वैष्णवम। प्राजापत्येन देवलोकम्। गान्धर्व्वेण गन्धर्व्वलोकं गच्छति। पिता पितामहो भ्राता सकुल्यो मातामहो माता चेति कन्याप्रदाः। पूर्व्वाभावे प्रकृतिस्थः परः परः॥ १—३९॥

ऋतुत्रयमुपास्यैव कन्या कुर्य्यात् स्वयंवरम्।
ऋतुत्रये व्यतीते तु प्रभवत्यात्मनः सदा॥ ४०
पितृवेश्मनि या कन्या, रजः पश्यत्यसंस्कृता।
सा कन्या वृषली ज्ञेया हरंस्तां न विदुष्यति॥ ४१

इति वैष्णवे धर्म्मशास्त्रे चतुर्विंशोऽध्यायः॥ २४॥

पञ्चविंशोऽध्यायः।

अथ स्त्रीणां धर्म्माः। भर्त्तुः समानव्रतचारित्वम्। श्वश्रूश्वशुरगुरुदेवतातिथिपूजनम्। सुसंस्कृतोपस्करता। अमुक्तहस्तता। सुगुप्तभाण्डता। मूलक्रियास्वनभिरतिः। मङ्गलाचारतत्परता। भर्त्तरि प्रवसितेऽप्रतिकर्म्मक्रिया। परगृहेष्वनभिगमनम्। द्वारदेशगवाक्षकेष्वनवस्थानम्। सर्व्वकर्म्मस्वस्वतन्त्रता। बाल्ययौवनवार्द्धकेष्वपि पितृभर्त्तृ-पुत्राधीनता। मृते भर्त्तरि ब्रह्मचर्य्यं तदन्वारोहणं वा॥ १—१४॥

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषितम्।
पतिं शुश्रूषते यत्तु तेन स्वर्गे महीयते॥ १५
पत्यौ जीवति या योषिदुपवासव्रतं चरेत्।
आयुः सा हरते भर्त्तुर्नरकञ्चैव गच्छति॥ १६
मृते भर्त्तरि साध्वी स्त्री ब्रह्मचर्य्ये व्यवस्थिता।
स्वर्ग गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः॥ १७

इति वैष्णवे धर्म्मशास्त्रे पञ्चविंशोऽध्यायः॥ २५॥

षड्विंशोऽध्यायः।

सवर्णासु बहुभार्य्यासु विद्यमानासु ज्येष्ठया सह धर्म्म-कार्य्यं कुर्य्यात्। मिश्रासु च कनिष्ठयापि समानवर्णया। समानवर्णाया अभावे त्वनन्तरयैवापदि च। न त्वेव द्विजः शूद्रया॥१—४॥

द्विजस्य भार्य्या शूद्रा तु धर्म्मार्थे न भवेत् क्वचित्।
रत्यर्थमेव सा तस्य रागान्धस्य प्रकीर्त्तिता॥ ५
हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः।
कुलान्येव नयन्त्याशु ससन्तानानि शूद्रताम्॥ ६
दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु।
नाश्नन्ति पितृदेवास्तु न च स्वर्गं स गच्छति॥ ७

इति वैष्णवे धर्म्मशास्त्रे षड्विंशोऽध्यायः॥ २६॥

ब्रह्महत्यासमानीति । कौटसाक्ष्यं सुहृद्वध एतौ सुरापान-समौ । ब्राह्मणस्य भूम्यपहरणं निक्षेपापहरणं सुवर्णस्तेय-समम् । पितृव्यमातामहमातुलश्वशुरनृपपत्न्यभिगमनं गुरु-दारगमनसमम् । पितृष्वसृमातृष्वसृस्वसृगमनञ्च । श्रोत्रि-यर्त्विगुपाध्यायमित्रपत्न्यभिगमनञ्च । स्वसुः सख्याः सगोत्रायाः उत्तमवर्णायाः कुमार्य्या अन्त्यजाया रजस्वलायाः प्रव्रजि-ताया निक्षिप्तायाश्च ॥ १—७ ॥

अनुपातकिनस्त्वेते महापातकिनो यथा ।
अश्वमेधेन शुध्यन्ति तीर्थानुसरणेन वा ॥ ८

इति वैष्णवे धर्म्मशास्त्रे षड्‌विंशोऽध्यायः ॥ ३६ ॥

सप्तत्रिंशोऽध्यायः ।

अनृतवचनमुत्कर्षे । राजगामि च पैशुन्यम् । गुरोश्चा-लीकनिर्बन्धः । वेदनिन्दा । अधीतस्य च त्यागः । अग्नि-मातृपितृसुतदाराणाञ्च । अभोज्यान्नाभक्ष्यभक्षणम् । परस्वा-पहरणम् । परदाराभिगमनम् । अयाज्ययाजनम् । विकर्मा-जीवनञ्च । असत्प्रतिग्रहश्च । क्षत्रविट्शूद्रगोवधः । अविक्रेय-विक्रयः । परिवित्तितानुजेन जेष्ठस्य । परिवेदनम् । तस्य च कन्यादानम् । याजनञ्च । व्रात्यता । भृतकाध्यापनम् । भृता-ध्ययमादानम् । सर्वाकरेष्वधिकारः । महायन्त्रप्रवर्त्तनम् । द्रुमगुल्मवल्लीलतौषधीनां हिंसा । स्त्रीजीवनम् । अभिचार-मूलकर्म्मसु प्रवृत्तिः । आत्मार्थे क्रियारम्भः । अनाहिता-

चतुस्त्रिंशोऽध्यायः ।

मातृगमनं दुहितृगमनं स्नुषागमनमित्यतिपातकानि ॥ १

अतिपातकिनस्त्वेते प्रविशेयुर्हुताशनम् ।
न ह्यन्या निष्कृतिस्तेषां विद्यते हि कथंचन ॥ २

इति वैष्णवे धर्म्मशास्त्रे चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

पञ्चत्रिंशोऽध्यायः ।

ब्रह्महत्या सुरापानं ब्राह्मणसुवर्णहरणं गुरुदारगमन-मिति महापातकानि । तत्संयोगश्च । संवत्सरेण पतति पतितेन सह चरन् । एकयानभोजनासनशयनैः । यौन-स्रौवमौखसम्बन्धात् सद्य एव ॥ १—५ ॥

अश्वमेधेन शुध्येयुर्म्महापातकिनस्त्विमे ।
पृथिव्यां सर्वतीर्थानां तथानुसरणेन वा ॥ ६

इति वैष्णवे धर्म्मशास्त्रे पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

षड्त्रिंशोऽध्यायः ।

यागस्थस्य क्षत्रियस्य वैश्यस्य च रजस्वलायाश्चान्तर्वत्न्या-श्चात्रिगोत्रायाश्चाविज्ञातस्य गर्भस्य शरणागतस्य च घातनं

गुरुन्नाभिवादयेत्। बाले समानवयसि वाध्यापके गुरुपुत्रे गुरुवद्वर्त्तेत। नास्य पादौ प्रक्षालयेत्। नास्योच्छिष्टमश्नीयात्। एवं वेदं वेदौ वेदान् वा स्वीकुर्य्यात्। ततो वेदाङ्गानि। यस्त्वनधीतवेदोऽन्यत्र श्रमं कुर्य्यादसौ ससन्तानः शूद्रत्वमेति। मातुरग्रे विजननं द्वितीयं मौञ्जीबन्धनम्। तत्रास्य माता सावित्री भवति पिता त्वाचार्य्यः। एतेनैव तेषां द्विजत्वम्। प्राङ्मौञ्जीबन्धनाद्द्विजः शूद्रसमो भवति। ब्रह्मचारिणा मुण्डेन जटिलेन वा भाव्यम्। वेदस्वीकरणादूर्द्ध्वं गुरुणानुज्ञातस्तस्य वरं दत्त्वा स्नायात्। ततो गुरुकुल एव वा जन्मनः शेषं नयेत्। तत्राचार्य्ये प्रेते गुरुवद्गुरुपुत्रे वर्त्तेत। गुरुदारेषु सवर्णेषु वा। तदभावेऽग्निशुश्रूषुर्नैष्ठिको ब्रह्मचारी स्यात्॥ २०—४६॥

एवं चरति यो विप्रो ब्रह्मचर्य्यमतन्द्रितः।
स गच्छत्युत्तमं स्थानं न चेह जायते पुनः॥ ४७

कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः।
अतिक्रमं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः॥ ४८

एतस्मिन्नेनसि प्राप्ते वसित्वा गर्द्दभाजिनम्।
सप्तागारं चरेद्भैक्ष्यं स्वकर्म्म परिकीर्त्तयन्॥ ४९

तेभ्यो लब्धेन भैक्षेण वर्त्तयन्नेककालिकम्।
उपस्पृशंस्त्रिषवणमब्देन स विशुध्यति॥ ५०

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः।
स्नात्वार्कमर्च्चयित्वा त्रिः पुनर्म्मामित्यृचं जपेत्॥ ५१

अकृत्वा भैक्ष्यचरणमसमिध्य च पावकम्।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत्॥ ५२

तच्चेदत्युदियात् सूर्य्यः शयानं कामकारतः।
निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ ५४

इति वैष्णवे धर्मशास्त्रेऽष्टाविंशोऽध्यायः ॥ २८ ॥

एकोनत्रिंशोऽध्यायः।

यस्तूपनीयव्रतादेशं कृत्वा वेदमध्यापयेत् तमाचार्य्यं विद्यात्। यस्त्वेनं मूल्येनाध्यापयेत् तमुपाध्यायमेकदेशं वा। यो यस्य यज्ञे कर्म्माणि कुर्य्यात् तमृत्विजं विद्यात्। नापरीक्षितं याजयेत्। नाध्यापयेत्। नोपनयेत् ॥ १—६ ॥

अधर्म्मेण च यः प्राह यश्चाधर्म्मेण पृच्छति।
तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति ॥ ७

धर्म्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा।
तत्र विद्या न वप्तव्या शुभं बीजमिवोषरे ॥ ८

विद्या ह वै ब्राह्मणमाजगाम
गोपाय मा शेवधिस्तेऽहमस्मि।
असूयकायानृजवेऽयताय
न मां ब्रूया वीर्य्यवती तथा स्याम् ॥ ९

यमेव विद्याः शुचिमप्रमत्तं
मेधाविनं ब्रह्मचर्य्योपपन्नम्।
यस्ते न द्रुह्येत् कतमच्च नाह
तस्मै मां ब्रूया निधिपाय ब्रह्मन् ॥ १०

इति वैष्णवे धर्म्मशास्त्रे एकोनत्रिंशोऽध्यायः। २९ ॥

त्रिंशोऽध्यायः।

श्रावण्यां प्रौष्ठपद्यां वा छन्दांस्युपाकृत्यार्द्धपञ्चमान् मासानधीयीत। ततस्तेषामुत्सर्गं बहिः कुर्य्यादनुपाकृतानाम्। उत्सर्गोपाकर्मणोर्मध्ये वेदाङ्गाध्ययनं कुर्य्यात्। नाधीयीताहोरात्रं चतुर्दश्यष्टमीषु च। न च राहुसूतके। नेन्द्रप्रयाणे। न वाति चण्डपवने। नाकालवर्षविद्युत्स्तनितेषु। न भूकम्पोल्कापातदिग्दाहेषु। नान्तःशवे ग्रामे। न शस्त्रसम्पाते। न श्वसृगालगर्दभनिर्ह्रादेषु। न वादित्रशब्दे। न शूद्रपतितयोः समीपे। न देवतायतनश्मशानचतुष्पथरथ्यासु। नोदकान्तः। न पीठोपहितपादः। न हस्त्यश्वोष्ट्रनौगोयानेषु। न वान्तः। न विरिक्तः। नाजीर्णी। न पञ्चनखान्तरागमने। न राजश्रोत्रियगोब्राह्मणव्यसने। नोपाकर्म्मणि। नोत्सर्गे। न सामध्वनावृग्यजुषी। नापररात्रमधीत्य शयीत। अभियुक्तोऽप्यनध्यायेष्वध्ययनं परिहरेत्। यस्मादनध्ययनाधीतं नेह नामुत्र फलदम्। तदध्ययनेनायुषः क्षयो गुरुशिष्ययोश्च। तस्मादनध्यायवर्ज्जं गुरुणा ब्रह्मलोककामेन विद्या सच्छिष्यक्षेत्रेषु वप्तव्या। शिष्येण ब्रह्मारम्भावसानयोर्गुरोः पादोपसंग्रहणं कार्य्यम्। प्रणवश्च व्याहर्त्तव्यः। तत्र च यदृचोऽधीते तेनाज्येन पितॄणां तृप्तिर्भवति। यद्यजूंषि तेन मधुना। यत् सामानि तेन पयसा। यदथर्वाणं तेन मांसेन। यत् पुराणेतिहासवेदाङ्गधर्म्मशास्त्राण्यधीते तेनान्नेन। यश्च

विद्यामासाद्यास्मिँल्लोके तया जीवेन्न सा तस्य परलोके फलप्रदा भवेत्। यश्च विद्याया यशः परेषां हन्ति। अननुज्ञातश्चान्यस्मादधीयानाच्च विद्यामादद्यात्। तदादानमस्य ब्रह्मस्तेयं नरकाय भवति॥ १—४२॥

लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा।
आददीत यतो ज्ञानं न तं द्रुह्येत् कदाचन॥ ४३

उत्पादकब्रह्मदात्रोर्गरीयान् ब्रह्मदः पिता।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम्॥ ४४

कामान्माता पिता चैनं यदुत्पादयतो मिथः।
सम्भूतिं तस्य तां विद्याद्यद्योनाविह जायते॥ ४५

आचार्य्यस्त्वस्य यां जातिं विधिवद्वेदपारगः।
उत्पादयति सावित्र्या सा सत्या साजरामरा॥ ४६

य आवृणोत्यवितथेन कर्णा-
वदुःखं कुर्वन्नमृतं संप्रयच्छन्।
तं वै मन्येत् पितरं मातरञ्च
तस्मै न द्रुह्येत् कृतमस्य जानन्॥ ४७

इति वैष्णवे धर्म्मशास्त्रे त्रिंशोऽध्यायः॥ ३०॥

एकत्रिंशोऽध्यायः।

त्रयः पुरुषस्यातिगुरवो भवन्ति। माता पिता आचार्य्यश्च। तेषां नित्यमेव शुश्रूषणा भवितव्यं। यत् ते ब्रूयुस्तत् कुर्य्यात्। तेषां प्रियहितमाचरेत्। न तैरननुज्ञातः किञ्चिदपि कुर्य्यात्॥ १—६॥

एत एव त्रयो वेदा एत एव त्रयः सुराः।
एत एव त्रयो लोका त्रत एव त्रयोऽग्नयः ॥ ७
पिता गार्हपत्योऽग्निर्दक्षिणाग्निर्माता गुरुराहवनीयः।
अनादृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥ ८—९ ॥
इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम्।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥ १०

इति वैष्णवे धर्मशास्त्रे एकत्रिंशोऽध्यायः ॥ ३१ ॥

द्वात्रिंशोऽध्यायः।

राजर्त्विक्श्रोत्रियाधर्मप्रतिषेध्युपाध्यायपितृव्यमातामह-मातुलश्वशुरज्येष्ठभ्रातृसम्बन्धिनश्चाचार्य्यवत्। पत्न्य एतेषां सवर्णाः। मातृष्वसा पितृष्वसा ज्येष्ठा स्वसा च। श्वशुर-पितृव्यमातुलर्त्विजां कनीयसां प्रत्युत्थानमेवाभिवादनम्। हीनवर्णानां गुरुपत्नीनां दूरादभिवादनं न पादोपसंस्प-र्शनम्। गुरुपत्नीनां गात्रोत्सादनाञ्जनकेशसंयमन-पाद-प्रक्षालनादीनि न कुर्य्यात्। असंस्तुतापि परपत्नी भगिनीति वाच्या पुत्रीति मातेति वा। न च गुरूणां त्वमिति ब्रूयात्। तदतिक्रमे निराहारो दिवसान्ते तं प्रसाद्या-श्नीयात्। न च गुरुणा सह विगृह्य कथां कुर्य्यात्। नैव चास्य परीवादम्। न चानाभिप्रेतम् ॥ १—१२ ॥
गुरुपत्नी तु युवतिर्नाभिवाद्येह पादयोः।
पूर्णविंशतिवर्षेण गुणदोषौ विजानता ॥ १३

कामन्तु गुरुपत्नीनां युवतीनां युवा भुवि ।
विधिवद्वन्दनं कुर्य्यादसावहमिति ब्रुवन् ॥ १४
विप्रोष्य पादग्रहणमन्वहञ्चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्म्ममनुस्मरन् ॥ १५
वित्तं बन्धुर्वयः कर्म्म विद्या भवति पञ्चमी ।
एतानि मानस्थानानि गरीयो यद्यदुत्तरम् ॥ १६
ब्राह्मणं दशवर्षन्तु शतवर्षन्तु भूमिपम् ।
पितापुत्रौ विजानीयाद्ब्राह्मणस्तु तयोः पिता ॥ १७
विप्राणां ज्ञानतो ज्यैष्ठं क्षत्रियाणान्तु वीर्य्यतः ।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ १८

इति वैष्णवे धर्म्मशास्त्रे द्वात्रिंशोऽध्यायः ॥ ३२ ॥

त्रयस्त्रिंशोऽध्यायः ।

अथ पुरुषस्य कामक्रोधलोभाख्यं रिपुत्रयं सुघोरम् भवति। परिग्रहप्रसङ्गाद्विशेषेण गृहाश्रमिणः। तेनायमाक्रान्तोऽतिपातकमहापातकानुपातकोपपातकेषु प्रवर्त्तते। जातिभ्रंशकरेषु सङ्करीकरणेष्वपात्रीकरणेषु च। मलावहेषु प्रकीर्णकेषु च ॥ १—५ ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ ६

इति वैष्णवे धर्म्मशास्त्रे त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

चत्वारिंशोऽध्यायः।

निन्दितेभ्यो धनादानं वाणिज्यं कुसीदजीवनमसत्यभाषणं शूद्रसेवनमित्यपात्रीकरणम्॥ १

अपात्रीकरणं कृत्वा तप्तकृच्छ्रेण शुध्यति।
शीतकृच्छ्रेण वा भूयो महासान्तपनेन वा॥ २

इति वैष्णवे धर्म्मशास्त्रे चत्वारिंशोऽध्यायः॥ ४०॥

एकचत्वारिंशोऽध्यायः।

पक्षिणां जलचराणां जलजानाञ्च घातनम्। कृमिकीटानाञ्च। मद्यानुगतभोजनम्। इति मलावहानि॥ १—४

मलिनीकरणीयेषु तप्तकृच्छ्रं विशोधनम्।
कृच्छ्रातिकृच्छ्रमथवा प्रायश्चित्तं विशोधनम्॥ ५

इति वैष्णवे धर्म्मशास्त्रे एकोचत्वारिंशोऽध्यायः॥ ४१॥

द्विचत्वारिंशोऽध्यायः।

यदनुक्तं तत्प्रकीर्णम्॥ १

प्रकीर्णपातके ज्ञात्वा गुरुत्वमथ लाघवम्।
प्रायश्चित्तं बुधः कुर्य्याद् ब्राह्मणानुमतः सदा॥ २

इति वैष्णवे धर्म्मशास्त्रे द्विचत्वारिंशोऽध्यायः॥ ४२॥

न्निता। देवर्षिपितृऋणानामनपक्रिया। असच्छास्त्राभिगमनम्। नास्तिकता। कुशीलवता। मद्यपस्त्रीनिषेवणम्। इत्युपपातकानि॥ १—३४॥

उपपातकिनस्त्वेते कुर्य्युश्चान्द्रायणं नराः।
पराकञ्च तथा कुर्य्युर्यजेयुर्गोसवेन वा॥ ३५

इति वैष्णवे धर्मशास्त्रे सप्तत्रिंशोऽध्यायः॥ ३७॥

अष्टत्रिंशोऽध्यायः।

ब्राह्मणस्य रुजाकरणम्। अघ्रेयमद्ययोर्घ्रातिः। जैह्म्यम्। पशुषु मैथुनाचरणम्। पुंसि च। इति जातिभ्रंशकराणि॥ १—६॥

जातिभ्रंशकरं कर्म कृत्वान्यतममिच्छया।
कुर्य्यात् सान्तपनं कृच्छ्रं प्राजापत्यमनिच्छया॥ ७

इति वैष्णवे धर्मशास्त्रेऽष्टत्रिंशोऽध्यायः॥ ३८॥

एकोनचत्वारिंशोऽध्यायः।

ग्राम्यारण्यानां पशूनां हिंसा सङ्करीकरणम्॥ १

सङ्करीकरणं कृत्वा मासमश्नीत यावकम्।
कृच्छ्रातिकृच्छ्रमथवा प्रायश्चित्तन्तु कारयेत्॥ २

इति वैष्णवे धर्मशास्त्रे एकोनचत्वारिंशोऽध्यायः। ३९॥

सप्तविंशोऽध्यायः ।

गर्भस्य स्पष्टताज्ञाने निषेककर्म्म । स्पन्दनात् पुरा पुंसवनम् । षष्ठेऽष्टमे वा सीमन्तोन्नयनम् । जाते च दारके जातकर्म्म । अशौचव्यपगमे नामधेयम् । माङ्गल्यं ब्राह्मणस्य । बलवत् क्षत्रियस्य । धनोपेतं वैश्यस्य । जुगुप्सितं शूद्रस्य । चतुर्थे मास्यादित्यदर्शनम् । षष्ठेऽन्नप्राशनम् । तृतीयेऽब्दे चूडाकरणम् । एता एव क्रियाः स्त्रीणाममन्त्रकाः । तासां समन्त्रको विवाहः । गर्भाष्टमेऽब्दे ब्राह्मणस्योपनयनम् । गर्भैकादशे राज्ञः । गर्भद्वादशे विशः । तेषां मुञ्जज्यावल्वजमय्यो मौञ्ज्यः । कार्पासशाणाविकान्युपवीतानि वासांसि च । मार्गवैयाघ्रवास्तानि चर्म्माणि । पालाशखादिरौदुम्बरा दण्डाः । केशान्तललाटनासादेशतुल्याः । सर्व एव वा । अकुटिलाः सत्वचश्च । भवदाद्यं भवन्मध्यं भवदन्तञ्च भैक्षचरणम् ॥ १—२५ ॥

आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।
आ द्वाविंशात् क्षत्रबन्धोरा चतुर्विंशतेर्विशः ॥ २६
अत ऊर्द्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः ।
सावित्रीपतिता व्रात्या भवन्त्यार्य्यविगर्हिताः ॥ २७
यद्यस्य विहितं चर्म्म यत् सूत्रं या च मेखला ।
यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि ॥ २८
मेखलामजिनं दण्डमुपवीतं कमण्डलुम् ।
अप्सु प्रास्य विनष्टानि गृह्णीतान्यानि मन्त्रवत् ॥ २९

इति वैष्णवे धर्म्मशास्त्रे सप्तविंशोऽध्यायः ॥ २७ ॥

अष्टाविंशोऽध्यायः।

अथ ब्रह्मचारिणां गुरुकुलवासः। सन्ध्याद्वयोपासनम्। पूर्वां सन्ध्यां जपेत् तिष्ठन् पश्चिमामासीनः। कालद्वयमभिषेकाग्निकर्म्मकरणम्। अप्सु दण्डवन्मज्जनम्। आहूताध्ययनम्। गुरोः प्रियहिताचरणम्। मेखलादण्डाजिनोपवीतधारणम्। गुरुकुलवर्ज्जं गुणवत्सु भैक्षचरणम्। गुर्वनुज्ञातो भैक्षाभ्यवहरणम्। श्राद्धक्षारलवणमधुपर्य्युषितनृत्य-गीत-स्त्रीऽमधुमांसाञ्जनोच्छिष्ट-प्राणि-हिंसाश्लीलपरिवर्जनम्। अधःशय्या। गुरोः पूर्वोत्थानं चरमं संवेशनम्। कृतसन्ध्योपासनश्च गुर्वभिवादनं कुर्य्यात्। तस्य च व्यत्यस्तकरः पादावुपस्पृशेत्। दक्षिणं दक्षिणेनेतरमितरेण। स्वञ्च नाम अभिवादनान्ते भोःशब्दान्तं निवेदयेत्। तिष्ठन्नासीनः शयानो भुञ्जानः पराङ्मुखश्च नास्याभिभाषणं कुर्य्यात्॥ १—२८॥

आसीनस्य स्थितः कुर्य्यादभिगच्छंस्तु गच्छतः।
आगच्छतः प्रत्युद्गम्य पश्चाद्धावंस्तु धावतः॥ १८

पराङ्मुखस्याभिमुखः। दूरस्थस्यान्तिकमुपेत्य। शयानस्य प्रणम्य। तस्य च चक्षुर्विषये न यथेष्टासनः स्यात्। न चास्य केवलं नाम ब्रूयात्। गतिचेष्टाभाषितादिकं नास्यानुकुर्य्यात्। यत्रास्य निन्दापरीवादौ स्यातां न तत्र तिष्ठेत्। नास्यैकासनो भवेत्। ऋते शिलाफलकनौयानेभ्यः। गुरोर्गुरौ सन्निहिते गुरुवद्वर्त्तेत। अनिर्द्दिष्टो गुरुणा स्वान्

त्रिचत्वारिंशोऽध्यायः।

अथ नरकाः। तामिस्रम्। अन्धतामिस्रम्। रौरवम्। महारौरवम्। कालसूत्रम्। महानरकम्। सञ्जीवनम्। अवीचिः। तपनम्। सम्प्रतापनम्। सङ्घातकम्। काकोलम्। कुड्मलम्। कुट्टानम्। पूतिमृत्तिकम्। लोहशङ्कुः। ऋचीषम्। विषमपन्थानम्। कण्टकशाल्मलिः। दीपनदी। असिपत्त्रवनम्। लोहचारकमिति। एतेष्वकृतप्रायश्चित्ता अतिपातकिनः पर्य्यायेण कल्पं पच्यन्ते। महापातकिनो मन्वन्तरम्। अनुपातकिनश्च। उपपातकिनश्चतुर्युगम्। कृतसङ्करीकरणाश्च। कृतापात्रीकरणाश्च। कृतमलिनीकरणाश्च। प्रकीर्णकपातकिनश्च बहून् वर्षपूगान्॥ १—२२

कृतपातकिनः सर्वे प्राणत्यागादनन्तरम्।
याम्यं पन्थानमासाद्य दुःखमश्नन्ति दारुणम्॥ २३
यमस्य पुरुषैर्घोरैः कृष्यमाणा यतस्ततः।
सुक्लेशानुकारेण नीयमानाश्च ते यथा॥ २४
श्वभिः शृगालैः क्रव्यादैः काककङ्कबकादिभिः।
अग्नितुण्डैर्भक्ष्यमाणा भुजङ्गैर्वृश्चिकैस्तथा॥ २५
अग्निना दह्यमानाश्च तुद्यमानाश्च कण्टकैः।
क्रकचैः पाट्यमानाश्च पीड्यमानाश्च तृष्णया॥ २६
क्षुधया व्यथमानाश्च घोरैर्व्याघ्रगणैस्तथा।
पूयशोणितगन्धेन मुर्च्छमाना पदे पदे॥ २७

पराजपानं लिप्यन्तस्ताड्यमानाश्च किङ्करैः ।
काककङ्कवकादीनां भीमानां सद्दयानलैः ॥ ३८
क्वचित् क्वाथ्यन्ति तैलेन ताड्यन्ते मुषलैः क्वचित् ।
आयसीषु च वध्यन्ते शिलासु च तथा क्वचित् ॥ ३९
क्वचिद्वान्तमथाश्नन्ति क्वचित् पूयमसृक् क्वचित् ।
क्वचिद्विष्ठां क्वचिन्मांसं पूयगन्धि सुदारुणम् ॥ ४०
अन्धकारेषु तिष्ठन्ति दारुणेषु तथा क्वचित् ।
कृमिभिर्भक्ष्यमाणाश्च वह्नितुण्डैश्च दारुणैः ॥ ४१
क्वचिच्छीतेन बाध्यन्ते क्वचिद्वामेध्यमध्यगः ।
परस्परमथाश्नन्ति क्वचित् प्रेताः सुदारुणाः ॥ ४२
क्वचिद्भूतेन ताड्यन्ते लम्बमानास्तथा क्वचित् ।
क्वचित् क्षिप्यन्ति बाणौघैरुत्कृत्यन्ते तथा क्वचित् ॥ ४३
कण्टकेषु हस्तपादाश्च भुजङ्गाभोगवेष्टिताः ।
पीड्यमानास्तथा यन्त्रैः कृष्यमाणाश्च जानुभिः ॥ ४४
भग्नपृष्ठशिरोग्रीवाः सूचीकण्ठाः सुदारुणाः ।
कूटागारप्रमाणैश्च शरीरैर्यातनाक्षमैः ॥ ४५
एवं पातकिनः पापमनुभूय सुदुःखिताः ।
तिर्य्यग्योनौ प्रपद्यन्ते दुःखानि विविधानि च ॥ ४६

इति वैष्णवे धर्म्मशास्त्रे त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

चतुश्चत्वारिंशोऽध्यायः ।

अथ पापात्मनां नरकेष्वनुभूतदुःखानां तिर्य्यग्योनयो भवन्ति । अतिपातकिनां पर्य्यायेण सर्वाः स्थावरयोनयः । महापातकिनाञ्च कृमियोनयः । अनुपातकिनां पक्षि-योनयः । उपपातकिनां जलजयोनयः । कृतजातिभ्रंश-कराणां जलचरयोनयः । कृतसङ्करीकरणकर्म्मणां मृग-योनयः । कृतापात्रीकरणकर्म्मणां पशुयोनयः । कृतमलिनी-करणकर्म्मणां मनुष्येष्वस्पृश्ययोनयः । प्रकीर्णेषु प्रकीर्णा हिंस्राः क्रव्यादा भवन्ति । अभोज्यान्नाभक्ष्याशी कृमिः । स्तेनः श्येनः । अकृष्टवल्कोपहारी विलेशयः । धान्यहारी आखुः । हंसः कांस्यापहारी । जलं हृत्वाभिप्लवः । मधु दंशः । पयः काकः । रसं श्वा । घृतं नकुलः । मांसं गृध्रः । वसां मद्गुः । तैलं तैलपायिकः । लवणं चीचिवाक् । दधि बलाका । कौशेयं हृत्वा भवति तित्तिरिः । क्षौमं दर्दुरः । कार्पासतान्तवं क्रौञ्चः । गोधा गाम् । वाग्गुदो गुडम् । छुच्छुन्दरिर्गन्धान् । पत्रशाकं बर्हो । कृतान्नं श्वावित् । अकृतान्नं शल्यकः । अग्निं बकः । गृहकार्य्युपस्करम् । रक्तवासांसि जवञ्जीवकः । गजं कूर्म्मः । अश्वं व्याघ्रः । फलं पुष्पं वा मर्कटः । ऋक्षः स्त्रियम् । यानमुष्ट्रः । पशूनजः ॥१—४३

यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः ।
अवश्यं याति तिर्य्यक्त्वं जग्ध्वा चैवाहुतं हविः ॥ ४४

स्त्रियोऽप्येतेन कल्पेन हृत्वा दोषमवाप्नुयुः।
एतेषामेव जन्तूनां भार्य्यात्वमुपयान्ति ताः॥ ४५

इति वैष्णवे धर्म्मशास्त्रे चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

पञ्चचत्वारिंशोऽध्यायः।

अथ नरकानुभूतदुःखानां तिर्य्यक्त्वमुत्तीर्णानां मनुष्येषु लक्षणानि भवन्ति। कुष्ठ्यतिपातकी। ब्रह्महा यक्ष्मी। सुरापः श्यावदन्तकः। सुवर्णहारी कुनखः। गुरुतल्पगो दुश्चर्म्मा। पूतिनासः पिशुनः। पूतिवक्त्रः सूचकः। धान्यचौरोऽङ्गहीनः। मिश्रचौरोऽतिरिक्ताङ्गः। अन्नापहारकश्चामयावी। वागपहारको मूकः। वस्त्रापहारकः श्वित्री। अश्वापहारकः पङ्गुः। देवब्राह्मणाक्रोशको मूकः। सोपजिह्वो गरदः। उन्मत्तोऽग्निदः। गुरुप्रतिकूलोऽपस्मारी। गोघ्नस्त्वन्धः। दीपापहारकश्च। काणश्च दीपनिर्व्वापकः। त्रपुचामरसीसकविक्रयी रजकः। एकशफविक्रयी मृगव्याधः। कुण्डाशी भगास्यः। घाण्टिकः स्वेन। वार्द्धुषिको भ्रामरी। मिष्टाश्येकाकी वातगुल्मी। समयभेत्ता खल्वाटः। क्षीपवत्रकीर्णी। परदत्तिघ्नो दरिद्रः। परपीड़ाकरी दीर्घरोगी॥ १—३१॥

एवं कर्म्मविशेषेण जायन्ते लक्षणान्विताः।
रोगान्विताश्च याश्चान्ये कुञ्जबन्धैककोचनाः॥ ३२

वामना बधिरा मूका दुर्बलाश्च तथापरे ।
तस्मात् सर्वप्रयत्नेन प्रायश्चित्तं समाचरेत् ॥ ३१
इति वैष्णवे धर्म्मशास्त्रे पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

षट्चत्वारिंशोऽध्यायः ।

अथ कृच्छ्राणि भवन्ति । त्र्यहं नाश्नीयात् । प्रत्यहञ्च त्रिषवणं स्नानमाचरेत् । त्रिः प्रतिस्नानमप्सु मज्जनम् । मग्नस्त्रिरघमर्षणं जपेत् । दिवास्थितस्तिष्ठेत् । रात्रावासीनः । कर्म्मणोऽन्ते पयस्विनीं दद्यात् । इत्यघमर्षणम् । त्र्यहं सायं त्र्यहं प्रातस्त्र्यहमयाचितमश्नीयादेष प्राजापत्यः । त्र्यहमुष्णाः पिबेदपस्त्र्यहमुष्णं घृतं त्र्यहमुष्णं पयस्त्र्यहञ्च नाश्नीयादेष तप्तकृच्छ्रः । एष एव शीतैः शीतकृच्छ्रः कृच्छ्रातिकृच्छ्रः । पयसा दिवसैकविंशतिक्षपणम् । उदकसक्तूनां मासाभ्यवहारेणोदककृच्छ्रः । पिसाभ्यवहारेण मूलकृच्छ्रः । विल्वाभ्यवहारेण श्रीफलकृच्छ्रः । पद्माक्षैर्वा । निराहारस्य द्वादशाहेन पराकः । गोमूत्रगोमयक्षीरदधिसर्पिःकुशोदकान्येकदिवसमश्नीयाद्द्वितीयमुपवसेदेतत् सान्तपनम् । गोमूत्रादिभिः प्रत्यहाभ्यस्तैर्महासान्तपनम् । त्र्यहाभ्यस्तैश्चातिसान्तपनम् । पिण्याकाचामतक्रोदकसक्तूनामुपवासान्तरितोऽभ्यवहारस्तुलापुरुषः । कुशपलाशोडुम्बरपद्मशङ्खपुष्पीवटब्रह्मसुवर्च्चलापत्रैः क्वथितस्याम्भसः प्रत्येकं पानेन पर्णकृच्छ्रः ॥ १—२३

कृच्छ्राण्येतानि सर्वाणि कुर्वीत हतपावनः ।
नित्यं त्रिषवणस्नायी अधःशायी जितेन्द्रियः ॥ २४

स्त्रीशूद्रपतितानांच वर्ज्जयेदभिभाषणम्।
पवित्राणि जपेन्नित्यं जुहुयाच्चैव शक्तितः॥ १५

इति वैष्णवे धर्म्मशास्त्रे षट्चत्वारिंशोऽध्यायः॥ ४६॥

सप्तचत्वारिंशोऽध्यायः।

अथ चान्द्रायणम्। ग्रासानविकारानश्नीयात्। तांश्च-कलाभिर्वृद्धौ क्रमेण वर्द्धयेद्धानौ ह्रसयेदमावास्यां नाश्नीयादेष चान्द्रायणो यवमध्यः। पिपीलिकामध्यो वा। यस्यामामावस्या मध्ये भवति स पिपीलिका मध्यः। यस्य पौर्णमासी स यवमध्यः। अष्टौग्रासान् प्रतिदिवसं मास मश्नीयात् स यतिचान्द्रायणः। सायं प्रातश्चतुरश्चतुरः स शिशुचान्द्रायणः। यथा कथञ्चित् षष्ट्योनां त्रिशतीं मासेनाश्नीयात् स सामान्यचान्द्रायणः॥ १—८॥

व्रतमेतत् पुरा भूमि कृत्वा सप्तर्षयोऽमलाः।
प्राप्तवन्तः परं स्थानं ब्रह्मा रुद्रस्तथैव च॥ १०

इति वैष्णवे धर्म्मशास्त्रे सप्तचत्वारिंशोऽध्यायः॥ ४७॥

अष्टचत्वारिंशोऽध्यायः।

अथ कर्म्मभिरात्मकृतैर्गुरुमात्मानं मन्येतात्मार्थं प्रसृतियावकं श्रपयेत्। न ततोऽग्नौ जुहुयात्। न चात्र बलिकर्म्म।

अमृतं अप्यमाणं ग्तश्चाभिमन्त्रयेत्। अप्यमाणे रक्षां कुर्य्यात्। ब्रह्मा देवानां पदवीः कवीनां ऋषिर्विप्राणां महिषो मृगाणां श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्निति दर्भान् बध्नाति। ग्तञ्च तमश्नीयात् पात्रे निषिच्य। ये देवा मनोजाता मनोयुजः सुदक्षा दक्षपितरः ते नः पान्तु ते नोऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहेत्यात्मनि जुहुयात्। अनाचामो नाभिमालभेत। स्नाताः प्रीता भवत सूयमाणोऽस्माकमुदरे यवाः। ता अस्मभ्यमनमी वा अपचा अनागसः सन्तु देवीरमृता ऋता इध इति। त्रिरात्रं मेधावी। षड्रात्रं पापकृत्। सप्तरात्रं पीत्वा महापातकिनामन्यतमः पुनाति। द्वादशरात्रेण पूर्वपुरुषकृतमपि पापं निर्दहति। मासं पीत्वा सर्वपापानि। गोनिष्कारभुक्तानां यवानामेकविंशतिरात्रञ्च॥ १—१६॥

यवोऽसि धान्यराजोऽसि वारुणो मधुसंयुतः।
निर्णोदः सर्वपापानां पवित्रमृषिभिः स्मृतम्॥ १७

घृतमेव मधु यवा आपो वा अमृतं यवाः।
सर्वं पुनीत मे पापं यन्मे किंचन दुष्कृतम्॥ १८

वाचा कृतं कर्मकृतं मनसा च विचिन्तितम्।
अलक्ष्मीं कालकर्णीञ्च नाशयध्वं यवा मम॥ १९

श्वशूकरावलीढञ्च उच्छिष्टोपहतञ्च यत्।
मातापित्रोरशुश्रूषां पुनीध्वञ्च यवा मम॥ २०

गणान्नं गणिकान्नञ्च शूद्रान्नं श्राद्धसूतकम्।
चौरस्यान्नं नवश्राद्धं पुनीध्वञ्च यवा मम॥ २१

बालभूतमधर्मं च राजद्वारकृतं च यत्।
सुवर्णस्तैन्यमव्रात्यमयाज्यस्य च याजनम्।
ब्राह्मणानां परीवादं पुनीध्वं च यवा मम॥ २२

इति वैष्णवे धर्मशास्त्रेऽष्टचत्वारिंशोऽध्यायः॥ ४८॥

एकोनपञ्चाशोऽध्यायः।

मार्गशीर्षशुक्लैकादश्यामुपोषितो द्वादश्यां भगवन्तं वासुदेवमर्चयेत्। पुष्पधूपानुलेपनदीपनैवेद्यैर्ब्राह्मणतर्पणैश्च। व्रतमेतत् संवत्सरं कृत्वा पापेभ्यः पूतो भवति। यावज्जीवं कृत्वा श्वेतद्वीपमाप्नोति। उभयपक्षद्वादशीष्वेवं स्वर्गलोकमाप्नोति। यावज्जीवं कृत्वा विष्णोर्लोकमाप्नोति। एवमेव पंचदशीष्वपि॥ १—७॥

ब्रह्मभूतममावास्यां पौर्णमास्यां तथैव च।
योगभूतं परिचरं केशवं महदाप्नुयात्॥ ८
हश्चेते सहितौ यस्यां दिवि चन्द्रबृहस्पती।
पौर्णमासी तु महती प्रोक्ता संवत्सरे तु सा॥ ९
तस्यां दानोपवासाद्यमक्षयं परिकीर्त्तितम्।
तथैव द्वादशी शुक्ला या स्याच्छ्रवणसंयुता॥ १०

इति वैष्णवे धर्मशास्त्रे एकोनपंचाशोऽध्यायः॥ ४९॥

पञ्चाशोऽध्यायः।

वने पर्णकुटीं कृत्वा वसेत्। त्रिषवणं स्नायात्। स्वकर्म चाचक्षाणो ग्रामे भैक्ष्यमाचरेत्। तृणशायी च स्यात्। एतन्महाव्रतम्। ब्राह्मणं हत्वा द्वादशसंवत्सरं कुर्यात्। यागस्थं क्षत्रियं वा। गुर्विणीं रजस्वलां वा। अत्रिगोत्रां वा नारीम्। मित्रं वा। नृपतिवधे महाव्रतमेव द्विगुणं कुर्यात्। पादोनं क्षत्रियवधे। अर्द्धं वैश्यवधे। तदर्द्धं शूद्रवधे। सर्वेषु शवशिरोध्वजी स्यात्। सर्वेषु जीवेषु क्षमी स्यात्। मासमेकं कृतवापनो गवानुगमनं कुर्यात्। आसीनास्वासीत। स्थितासु स्थितः स्यात्। अवसन्नां-श्चोद्धरेत्। भयेभ्यश्च रक्षेत्। तासां शीतादित्राणमकृत्वा नात्मनः कुर्यात्। गोमूत्रेण स्नायात् गोरसैश्च वर्त्तेत। एतद्गोव्रतं गोवधे कुर्यात्। गजं हत्वा पंच नीलान् वृषभान् दद्यात्। तुरगं वासः। एकहायनमनडाहं खरवधे। मेषाजवधे च। सुवर्णकृष्णलमुष्ट्रवधे। श्वानं हत्वा त्रिरात्र-मुपवसेत्। हत्वा मूषकमार्जारनकुलमण्डूकडुण्डुभाज-गराणामन्यतममुपोषितः कृसरान्नं भोजयित्वा लोहदण्डं दक्षिणां दद्यात् गोधोलूककाकमत्स्यवधे त्रिरात्रमुपवसेत्। हंसबकबलाकामद्गुवानरश्येनभासचक्रवाकानामन्यतमं हत्वा ब्राह्मणाय गां दद्यात्। सर्पं हत्वा अभ्रीं कार्ष्णायसीम्। षण्ढं हत्वा पलालभारकम्। वराहं हत्वा घृतकुम्भम्। तित्तिरिं तिलद्रोणम्। शुकं द्विहायनं वत्सम्। क्रौञ्चं

त्रिरात्रं पयसा वर्त्तेत। पक्षिवधे नक्ताशी स्यात्। रूप्यमाषकं वा दद्यात्। हत्वा जलचरानुपवसेत् ॥ १—४५ ॥

अस्थन्वतान्तु सत्त्वानां सहस्रस्य प्रमापणे।
पूर्णे चानस्यनस्थान्तु शूद्रहत्याव्रतं चरेत् ॥ ४६
किंचिदेव तु विप्राय दद्यादस्थिमतां वधे।
अनस्थाञ्चैव हिंसायां प्राणायामेन शुध्यति ॥ ४७
फलदानान्तु वृक्षाणां छेदने जप्यमृक्शतम्।
गुल्मवल्लीलतानाञ्च पुष्पितानाञ्च वीरुधाम् ॥ ४८
अन्नाद्यजानां सत्त्वानां रसजानाञ्च सर्वशः।
फलपुष्पोद्भवानाञ्च घृतप्राशो विशोधनम् ॥ ४९
कृष्टजानामोषधीनां जातानाञ्च स्वयं वने।
वृथालम्भे तु गच्छेद्गां दिनमेकं पयोव्रतः ॥ ५०
इति वैष्णवे धर्म्मशास्त्रे पंचाशोऽध्यायः ॥ ५० ॥

एकपञ्चाशोऽध्यायः।

सुरापः सर्व्वकर्म्मवर्ज्जितः कणान् वर्षमश्नीयात्। मलानां मद्यानाञ्च अन्यतमस्य प्राशने चान्द्रायणं कुर्य्यात्। लशुन-पलाण्डुगृञ्जनैतद्गन्धिविड्वराहग्राम्यकुक्कुटवानरगोमांस-भक्षणे च। सर्व्वेष्वेतेषु द्विजानां प्रायश्चित्तान्ते भूयः संस्कारं कुर्य्यात्। वपनमेखलादण्डभैक्ष्यचर्य्याव्रतानि पुनःसंस्कार-कर्म्मणि वर्ज्जनीयानि। शशकशल्लकगोधाखड्गकूर्म्मवर्ज्ज

पंचनखमांसाशने सप्तरात्रमुपवसेत्। मध्वर्गाधिकास्तेन-गायनानि भुक्त्वा सप्तरात्रं पयसा वर्त्तेत। नवश्राद्धं चर्म्मकर्त्तुश्च। वार्द्धुषिककदर्य्यदीक्षितबद्धनिगडाभिशस्तषण्ढा-नां च। पुंश्चलीदाम्भिकचिकित्सकलुब्धकक्रूरोग्रोच्छिष्टभोजि-नां च। अवीरास्त्रीसुवर्णकारसपत्नपतितानां च। पिशुनानृत-वादित्यक्तधर्म्मरसविक्रयिणां च। शैलूषतन्तुवायकृतघ्न-रजकानां च। कर्म्मकारनिषादरङ्गावतारिवेणुशस्त्रविक्रयि-णां च। श्वजीविशौण्डिकतैलिकचैलनिर्णेजकानां च। रज-स्वला सचोपपतिवेश्मनां च। भ्रूणघ्नावेक्षितमुदक्यासंस्पृष्टं पतत्रिणावलीढं शुना संस्पृष्टं गवाघ्रातं च। कामतः पदा स्पृष्टमवधुतम्। मत्तक्रुद्धातुराणां च। मांसर्चितं वृथा-मांसं च। पाठीनरोहितराजीवसिंहतुण्डशकुलवर्ज्जं सर्व-मत्स्यमांसाशने त्रिरात्रमुपवसेत्। सर्वजलजमांसाशने च। अपः सुराभाण्डस्थाः पीत्वा सप्तरात्रं शङ्खपुष्पीशृतं पयः पिबेत्। मद्यभाण्डस्थाश्च पञ्चरात्रम्। सोमपः सुरापस्या-घ्रायास्य-गन्धमुदकमग्नस्त्रिरघमर्षणं जप्त्वा घृतप्राशनो भवेत्। खरोष्ट्रकाकमांसाशने चान्द्रायणं कुर्य्यात्। अज्ञाताघ्रातं सूनास्थं शुष्कमांसञ्च। क्रव्यादमृगपक्षिमांसाशने तप्तकृच्छ्रम्। कलविङ्कप्लवचक्रवाकहंसरज्जुदालसारसदात्यूहशुकसारिका-बकबलाकाकोकिलखञ्जरीटाशने त्रिरात्रमुपवसेत्। एक-शफोभयदन्ताशने च। तित्तिरिकपिञ्जललावकवर्त्तिका-मयूरवर्ज्जं सर्वपक्षिमांसाशने चाहोरात्रम्। कीटाशने दिन-मेकं ब्रह्मसुवर्चलां पिबेत्। शुनां मांसाशने च। छत्राक-कवकाशने सान्तपनम्। यवगोधूमपयोविकारं स्नेहाक्तं

शुक्तं स्याच्चैव वर्ज्जयित्वा पर्य्युषितं तत्प्राश्योपवसेत्।
व्रश्चनामेध्यप्रभवांल्लोहितांश्च वृक्षनिर्यासान्। शालुकवृथा-
कृसरसंयावपायसापूपशष्कुलीर्देवान्नानि हवींषि च। गोऽ-
जामहिषीवर्ज्जं सर्व्वपयांसि च। अनिर्दशाहानि तान्यपि।
स्यन्दिनीसन्धिनीविवत्सानां क्षीरं च। अमेध्यभुजश्च। दधिवर्ज्जं
केवलानि च शुक्तानि। ब्रह्मचर्य्याश्रमी श्राद्धभोजने प्राजा-
पत्यम्। दिनमेकञ्चोदके वसेत्। मधुमांसाशने प्राजापत्यम्।
विडालकाकनकुलाखूच्छिष्टभक्षणे ब्रह्मसुवर्च्चलां पिबेत्।
श्वोच्छिष्टाशने दिनमेकमुपोषितः पञ्चगव्यं पिबेत्। पञ्चनख-
विण्मूत्राशने सप्तरात्रम्। आमश्राद्धाशने त्रिरात्रं पयसा
वर्त्तेत। ब्राह्मणः शूद्रोच्छिष्टाशने सप्तरात्रम्। वैश्योच्छिष्टा-
शने पञ्चरात्रम्। राजन्योच्छिष्टाशने त्रिरात्रम्। ब्राह्मणो-
च्छिष्टाशने त्वेकाहम्। राजन्यः शूद्रोच्छिष्टाशी पञ्चरात्रम्।
वैश्योच्छिष्टाशी त्रिरात्रम्। वैश्यः शूद्रोच्छिष्टाशी च।
चाण्डालान्नं भुक्त्वा त्रिरात्रमुपवसेत्। सिद्धं भुक्त्वा
पराकः॥ १—५८॥

असंस्कृतान् पशून् मन्त्रैर्नाद्याद्विप्रः कथञ्चन।
मन्त्रैस्तु संस्कृतानद्याच्छाश्वतं विधिमास्थितः॥ ५९

यावन्ति पशुरोमाणि तावत् कृत्वेह मारणम्।
वृथापशुघ्नः प्राप्नोति प्रेत्य चेह च निष्कृतिम्॥ ६०

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयम्भुवा।
यज्ञोऽस्य भूत्यै सर्व्वस्य तस्माद्यज्ञे वधोऽवधः॥ ६१

न तादृशं भवत्येनो मृगहन्तुर्धनार्थिनः।
यादृशं भवति प्रेत्य वृथामांसानि खादतः॥ ६२

ओषध्यः पशवो वृक्षास्तिर्य्यञ्च पक्षिणस्तथा ।
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्थिता पुनः ॥ ६२
मधुपर्के च यज्ञे च पितृदैवतकर्म्मणि ।
अत्रैव पशवो हिंस्या नान्यत्रेति कथंचन ॥ ६४
एष्वर्थेषु पशून् हिंसन् वेदतत्त्वार्थविद्द्विजः ।
आत्मानंच पशूंश्चैव गमयत्युत्तमां गतिम् ॥ ६५
गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसामापद्यपि समाचरेत् ॥ ६६
या वेदविहिता हिंसा नियतास्मिंश्चराचरे ।
अहिंसामेव तां विद्याद्वेदाद्धर्म्मो हि निर्बभौ ॥ ६७
योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न क्वचित् सुखमेधते ॥ ६८
यो बन्धनवधक्लेशान् प्राणिनां न चिकीर्षति ।
स सर्व्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ ६९
यद्ध्यायति यत् कुरुते रतिं बध्नाति यत्र च ।
तदवाप्नोति यत्नेन यो हिनस्ति न किंचन ॥ ७०
नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्ज्जयेत् ॥ ७१
समुत्पत्तिंच मांसस्य वधबन्धौ च देहिनाम् ।
प्रसमीक्ष्य निवर्त्तेत सर्व्वमांसस्य भक्षणात् ॥ ७२
न भक्षयति यो मांसं विधिं हित्वा पिशाचवत् ।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ ७३
अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्त्ता चोपहर्त्ता च खादकश्चेति घातकाः ॥ ७४

स्वमांसं परमांसेन यो वर्द्धयितुमिच्छति।
अनभ्यर्च्च्य पितॄन् देवांस्ततोऽन्यो नास्त्यपुण्यकृत्॥ ७५
वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः।
मांसानि च न खादेद्यस्तस्य पुण्यफलं समम्॥ ७६
फलमूलाशनैर्मेध्यैर्मुन्यन्नानाञ्च भोजनैः।
न तत् फलमवाप्नोति यन्मांसपरिवर्ज्जनात्॥ ७७
मां स भक्षयितामुत्र यस्य मांसमिहाद्म्यहम्।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः॥ ७८
इति वैष्णवे धर्म्मशास्त्रे एकपञ्चाशोऽध्यायः॥ ५१॥

द्विपञ्चाशोऽध्यायः।

सुवर्णस्तेयकृद्राज्ञे कर्म्माचक्षाणो मुषलमर्पयेत्। वधात् त्यागाद्वा प्रयतो भवति। महाव्रतं द्वादशाब्दानि वा कुर्य्यात्। निक्षेपापहारी च। धान्यधनापहारी च कृच्छ्रमब्दम्। मनुष्यस्त्रीकूपक्षेत्रवापीनामपहरणे चान्द्रायणम्। द्रव्याणामल्पसाराणां सान्तपनम्। भक्ष्यभोज्यपानशय्यासनपुष्पमूलफलानां पञ्चगव्यपानम्। तृणकाष्ठद्रुमशुष्कान्नगुडवस्त्रचर्म्मामिषाणां त्रिरात्रमुपवसेत्। मणिमुक्ताप्रवालताम्ररजतायःकांस्यानां द्वादशाहं कणानश्नीयात्। कार्पासकीटजोर्णाद्यपहरणे त्रिरात्रमुपवसेत्। पक्षिगन्धौषधिरज्जुवैदलानामपहरणे दिनमुपवसेत्॥ १—१३॥

इत्येवापहृतं द्रव्यं धनिकस्याप्युपायतः।
प्रायश्चित्तं ततः कुर्य्यात् कल्मषस्यापनुत्तये॥ १४

यद्यद्यत् परेभ्य आददात् पुरुषस्तु निरङ्कुशः।
तेन तेन विहीनः स्याद्यत्रयत्राभिजायते॥ १५

जीवितं धर्म्मकामौ च धने यस्मात् प्रतिष्ठितौ।
तस्मात् सर्व्वप्रयत्नेन धनहिंसां विवर्ज्जयेत्॥ १६

प्राणिहिंसापरो यस्तु धनहिंसापरस्तथा।
महादुःखमवाप्नोति धनहिंसापरस्तयोः॥॥ १७

इति वैष्णवे धर्म्मशास्त्रे द्विपंचाशोऽध्यायः॥ ५२॥

त्रिपञ्चाशोऽध्यायः।

अथागम्यागमने महाव्रतविधानेनाब्दं चीरवासा वने प्राजापत्यं कुर्य्यात्। परदारगमने च। गोव्रतं गोगमने च। पुंस्ययोनावाकाशेऽप्सु दिवा गोयाने च सवासाः स्नानमाचरेत्। चाण्डालीगमने तत्साम्यमवाप्नुयात्। अज्ञानतश्चान्द्रायणद्वयं कुर्य्यात्। पशुवेश्यागमने प्राजापत्यम्। सकृदुष्टा स्त्री यत् पुरुषस्य परदारे तद्व्रतं कुर्य्यात्॥१—८॥

यत्करोत्येकरात्रेण वृषलीसेवनाद्द्विजः।
तद्भैक्ष्यभुग्जपन् नित्यं त्रिभिर्वर्षैर्व्यपोहति॥ ९

इति वैष्णवे धर्म्मशास्त्रे त्रिपंचाशोऽध्यायः॥ ५३॥

चतुःपंचाशोऽध्यायः ।

यः पापात्मा येन सह संयुज्यते स तस्यैव प्रायश्चित्तं कुर्य्यात्। अतःपंचनखात् कूपादत्यन्तोपहताच्चोदकं पीत्वा ब्राह्मणस्त्रिरात्रमुपवसेत्। द्व्यहं राजन्यः। एकाहं वैश्यः। शूद्रो नक्तम्। सर्वे चान्ते व्रतस्य पंचगव्यं पिबेयुः॥ १—६ ॥

पंचगव्यं पिबेच्छूद्रो ब्राह्मणस्तु सुरां पिबेत्।
उभौ तौ नरकं यातो महारौरवसंज्ञितम्॥ ७

पर्व्वानारोऽन्त्यवर्ण्णस्त्रियमवगच्छन् पर्व्वणि त्रिरात्रमुपवसेत्। कूटसाक्षी ब्रह्महत्याव्रतं चरेत्। अनुदकमूत्रपुरीषकरणे सचैलस्नानं महाव्याहृतिहोमश्च। सूर्य्याभ्युदितनिर्म्मुक्तः सचैलस्नातः सावित्र्यष्टशतमावर्त्तयेत्। श्वसृगालविड्वराहखरवानरवायसपुंश्चलीभिर्दष्टः स्रवन्तीमासाद्य षोडश प्राणायामान् कुर्य्यात्। वेदाग्न्युत्सादी त्रिषवणस्नाय्यधःशायी संवत्सरं सकृद्भैक्ष्येण वर्त्तेत। असमुत्कर्षोत्कृते गुरोश्चालीकनिर्बन्धे तदाक्षेपणे च मासं पयसा वर्त्तेत। नास्तिको नास्तिकवृत्तिः कृतघ्नः कूटव्यवहारी ब्राह्मणवृत्तिघ्नश्चैते संवत्सरं भैक्ष्येण वर्त्तेरन्। परिवित्तिः परिवेत्ता यया च परिविद्यते दाता याजकश्च चान्द्रायणं कुर्य्यात्। प्राणिभूप्रभसोमविक्रयी तप्तकृच्छ्रं कुर्य्यात्। आर्द्रौषधिगन्धपुष्पफलमूलचर्म्मवेत्रविदलतुषकपालकेशभस्मास्थिगोरसपिण्याकतिलतैलविक्रयी प्राजापत्यम्। श्लेष्मातकमधूच्छिष्टशङ्खमधुशुक्तिकौशेयलवणोदुम्बरखड्गपात्रविक्रयी चान्द्रायणं

कुर्य्यात्। रक्तवस्त्ररङ्गरत्नगन्धगुड़मधुरसोर्णाविक्रयी त्रिरात्र-
मुपवसेत्। मांसलवणलाक्षाक्षीरविक्रयी चान्द्रायणं कुर्य्यात्।
तंच भूयश्चोपनयेत्। उष्ट्रेण खरेण वा गत्वा नग्नः स्नात्वा
सुप्त्वा भुक्त्वा प्राणायामत्रयं कुर्य्यात्॥ १—२३॥

अपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः।
मासं गोष्ठे पयः पीत्वा मुच्यतेऽसत्प्रतिग्रहात्॥ २४
अयाज्ययाजनं कृत्वा परेषामन्त्यकर्म्म च।
अभिचारमहीनंच त्रिभिः कृच्छ्रैर्व्यपोहति॥ २५
येषां द्विजानां सावित्री नानूच्येत यथाविधि।
तांश्चारयित्वा त्रीन् कृच्छ्रान् यथाविध्युपनाययेत्॥ २६
प्रायश्चित्तं चिकीर्षन्ति विकर्म्मस्थास्तु ये द्विजाः।
ब्राह्मणाश्च परित्यक्तास्तेषामप्येतदादिशेत्॥ २७
यद्गर्हितेनार्ज्जयन्ति कर्म्मणा ब्राह्मणा धनम्।
तस्योत्सर्गेण शुध्यन्ति जप्येन तपसा तथा॥ २८
वेदोदितानां नित्यानां कर्म्मणां समतिक्रमे।
स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम्॥ २९
अवगूर्य्यचरेत् कृच्छ्रमतिकृच्छ्रं निपातने।
कृच्छ्रातिकृच्छ्रं कुर्वीत विप्रस्योत्पाद्य शोणितम्॥ ३०
एनस्विभिरनिर्णिक्तैर्नार्थं किंचित् समाचरेत्।
कृतनिर्णेजनांश्चैतान् न जुगुप्सेत धर्म्मवित्॥ ३१
बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्म्मतः।
शरणागतहन्तॄंश्च स्त्रीहन्तॄंश्च न संवसेत्॥ ३२
अशीतिर्यस्य वर्षाणि बालो वाप्यूनषोडशः।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च॥ ३३

अनुक्तनिष्कृतीनांच पापानामपनुत्तये।
शक्तिंचावेक्ष्य पापंच प्रायश्चित्तं प्रकल्पयेत्॥ ४४

इति वैष्णवे धर्मशास्त्रे चतुःपंचाशोऽध्यायः॥ ५४॥

पंचपंचाशोऽध्यायः।

अथ रहस्यप्रायश्चित्तानि भवन्ति। अवन्तीमासाद्य स्नातः प्रत्यहं षोड़श प्राणायामान् कृत्वैककालं हविष्याशी मासेन ब्रह्महा पूतो भवति। कर्म्मणोऽन्ते पयस्विनीं गां दद्यात्। व्रतेनाघमर्षणेन च सुरापः पूतो भवति। गायत्री-दशसाहस्रजपेन सुवर्णस्तेयकृत्। त्रिरात्रोपोषितः पुरुष सूक्तजपहोमाभ्यां गुरुतल्पगः॥ १—६॥

यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः।
तथाघमर्षणं सूक्तं सर्वपापापनोदनम्॥ ७
प्राणायामं द्विजः कुर्य्यात् सर्वपापापनुत्तये।
दह्यन्ते सर्वपापानि प्राणायामैर्द्विजस्य तु॥ ८
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिपठेदायतप्राणः प्राणायामः स उच्यते॥ ९
अकारंचाप्युकारंच मकारंच प्रजापतिः।
वेदत्रयान्निरदुहद्भूर्भुवःस्वरितीति च॥ १०
त्रिभ्य एव च वेदेभ्यः पादं पादमदूदुहत्।
तदित्यचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः॥ ११
एतदक्षरमेतांच जपन् व्याहृतिपूर्व्विकाम्।
सन्ध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते॥ १२

सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः।
महतोऽप्येनसो मासात् त्वचेवाहिर्विमुच्यते॥ १३
एतत्त्रयविसंयुक्ता काले च क्रियया स्वया।
विप्रक्षत्रियविड्जातिर्गर्हणां याति साधुषु॥ १४
ओङ्कारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव गायत्री विज्ञेयं ब्रह्मणो मुखम्॥ १५
योऽधीतेऽहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रितः।
स ब्रह्म परमभ्येति वायुभूतः खमूर्त्तिमान्॥ १६
एकाक्षरं परं ब्रह्म प्राणायामः परं तपः।
सावित्र्यास्तु परं नास्ति मौनात् सत्यं विशिष्यते॥ १७
क्षरन्ति सर्ववैदिक्यो जुहोति यजति क्रियाः।
अक्षरन्त्वक्षयं ज्ञेयं ब्रह्मा चैव प्रजापतिः॥ १८
विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः।
उपांशु स्याच्छतगुणः साहस्रो मानसः स्मृतः॥
ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोड़शीम्॥ २०
जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः।
कुर्य्यादन्यन्नवा कुर्य्यान्मैत्रो ब्राह्मण उच्यते॥ २१
इति वैष्णवे धर्म्मशास्त्रे पंचपंचाशोऽध्यायः॥ ५५

षट्पञ्चाशोऽध्यायः।

अथातः सर्ववेदपवित्राणि भवन्ति। येषां जपैश्च होमैश्च द्विजातयः पापेभ्यः पूयन्ते। अघमर्षणम्। देवकृतम्। शुद्धवत्यः। तरत्समन्दीयम्। कूष्माण्ड्यः। पावमान्यः। दुर्गासावित्री। अतिषङ्गाः। पदस्तोमाः। सामानि व्याहृतयः। भारुण्डानि। चन्द्रसाम। पुरुषव्रते सामनी। अब्लिङ्गम्। बार्हस्पत्यम्। गोसूक्तम्। अश्वसूक्तम्। सामनी चन्द्रसूक्ते च। शतरुद्रियम्। अथर्वशिरः। त्रिसुपर्णम्। महाव्रतम्। नारायणीम्। पुरुषसूक्तंच।१—२६॥

त्रैष्ठ्याज्यदोहानि रथन्तरंच
अग्निव्रतं वामदेव्यं बृहच्च।
एतानि गीतानि पुनन्ति जन्तून्
जातिस्मरत्वं लभते यदीच्छेत्॥ २७

इति वैष्णवे धर्म्मशास्त्रे षट्पञ्चाशोऽध्यायः॥ ५६॥

सप्तपञ्चाशोऽध्यायः।

अथ त्याज्याः। व्रात्याः। पतिताः। त्रिपुरुषं मातृतः पितृतश्चाब्रह्माः। सर्व एवाभोज्याश्चाप्रतिग्राह्याः। अप्रतिग्राह्येभ्यश्च प्रतिग्रहप्रसङ्गं वर्ज्जयेत्। प्रतिग्रहेण ब्राह्मणानां ब्राह्मं तेजः प्रणश्यति। द्रव्याणां चाविज्ञाय प्रतिग्रहविधिं यः प्रतिग्रहं कुर्य्यात् स दात्रा सह निमज्जति। प्रतिग्रह

समर्थश्च यः प्रतिग्रहं वर्ज्जयेत् स दातृलोकमाप्नोति। एधोदकमूलफलाभयामिषमधुशय्यासनगृहपुष्पदधिशाकां श्चाभ्युद्यतान् न निर्णुदेत्॥ १—१० ॥

आहृत्याभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम्।
ग्राह्यां प्रजापतिर्मेने अपि दुष्कृतकर्मणः॥ ११
नाश्नन्ति पितरस्तस्य दशवर्षाणि पंच च।
न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते॥ १२
गुरून् भृत्यांश्चोज्जिहीर्षुरर्चिष्यन् पितृदेवताः।
सर्व्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः॥ १३
एतेष्वपि च कार्य्येषु समर्थस्तत्प्रतिग्रहे।
नाददीत कुलटाषण्ढपतितेभ्यस्तथा द्विषः॥ १४
गुरुषु त्वभ्यतीतेषु विना वा तैर्गृहे वसन्।
आत्मनो वृत्तिमन्विच्छन् गृह्णीयात् साधुतः सदा॥ १५
आर्द्धिकः कुलमित्रं च दासगोपालनापिताः।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत॥ १६
इति वैष्णवे धर्म्मशास्त्रे सप्तपञ्चाशोऽध्यायः॥ ५७॥

अष्टपञ्चाशोऽध्यायः।

अथ गृहाश्रमिणस्त्रिविधोऽर्थो भवति। शुक्लः शवलः कृष्णश्च। शुक्लेनार्थेन यदौर्द्ध्वदेहिकं करोति तद्देवत्वमापादयति। यच्छवलेन तन्मानुष्यम्। यत् कृष्णेन तत् तिर्य्यक्त्वम्। स्ववृत्त्युपार्ज्जितं सर्व्वं सर्व्वेषां शुक्लम्। अनन्तरवृत्त्युपात्तं शवलम्। अन्तरितवृत्त्युपात्तं च कृष्णम्॥ १—८॥

क्रमागतं प्रीतिदायः प्राप्तं च सह भार्य्यया।
अविशेषेण सर्वेषां धनं शुक्लं प्रकीर्त्तितम्॥ ९
उत्कोचशुल्कसम्प्राप्तमविक्रेयस्य विक्रयैः।
कृतोपकारादाप्तं च शबलं समुदाहृतम्॥ १०
पार्श्विकद्यूतचौर्य्याप्तप्रतिरूपकसाहसैः।
व्याजेनोपार्ज्जितं यच्च तत् कृष्णं समुदाहृतम्॥ ११
यथाविधेन द्रव्येण यत्किंचित् कुरुते नरः।
तथाविधमवाप्नोति स फलं प्रेत्य चेह च॥ १२
इति वैष्णवे धर्म्मशास्त्रेऽष्टपञ्चाशोऽध्यायः॥ ५८॥

एकोनषष्टितमोऽध्यायः।

गृहाश्रमी वैवाहिकाग्नौ पाकयज्ञान् कुर्य्यात्। सायं प्रातश्चाग्निहोत्रम्। देवताभ्यो जुहुयात्। चन्द्रार्कसन्निकर्षविप्रकर्षयोर्द्दर्शपूर्णमासाभ्यां यजेत। प्रत्ययनं पशुना। शरद्ग्रीष्मयोश्चाग्रयणेन। व्रीहियवयोर्वा पाके। त्रैवार्षिकाभ्यधिकान्नः। प्रत्यब्दं सोमेन। वित्ताभावे इष्ट्या वैश्वानर्य्या। शूद्रान्नं यागे परिहरेत्। यज्ञार्थं भिक्षितमवाप्तमर्थं सकलमेव वितरेत्। सायं प्रातर्व्वैश्वदेवं जुहुयात्। भिक्षाञ्च भिक्षवे दद्यात्। अर्च्चितभिक्षादानेन गोदानफलमवाप्नोति। भिक्ष्वभावे तन्मात्रं गवां दद्यात्। वह्नौ वा प्रक्षिपेत्। भुक्तेऽप्यन्ने विद्यमाने न भिक्षुकं प्रत्याचक्षीत। कण्डनी पेषणी चुल्ली कुम्भ उपस्कर इति पंचसूना गृहस्थस्य। तन्निष्कृत्यर्थं च ब्रह्मदेवभूतपितृमनुष्ययज्ञान् कुर्य्यात्। स्वाध्यायो

ब्रह्मयज्ञः। होमो दैवः। बलिर्भौतः। पितृतर्पणं पित्र्यः। नृयज्ञश्चातिथिपूजनम्॥ १—२५॥

देवतातिथिभृत्यानां पितृणामात्मनस्तथा।
न निर्वपति पंचानामुच्छ्‌सन् न स जीवति॥ २६

ब्रह्मचारी यतिर्भिक्षुर्जीवन्त्येते गृहाश्रमात्।
तस्मादभ्यागतानेतान् गृहस्थो नावमानयेत्॥ २७

गृहस्थ एव यजते गृहस्थस्तप्यते तपः।
ददाति च गृहस्थस्तु तस्माच्छ्रेष्ठो गृहाश्रमी॥ २८

ऋषयः पितरो देवाः भूतान्यतिथयस्तथा।
आशासते कुटुम्बिभ्यस्तस्माच्छ्रेष्ठो गृहाश्रमी॥ २९

त्रिवर्गसेवां सततान्नदानं, सुरार्च्चनं ब्राह्मणपूजनंच।
स्वाध्यायसेवां पितृतर्पणंच, कृत्वा गृही शक्रपदं प्रयाति।

इति वैष्णवे धर्म्मशास्त्रे एकोनषष्टितमोऽध्यायः॥ ५९॥

षष्टितमोऽध्यायः।

ब्राह्मे मुहूर्त्ते उत्थाय मूत्रपुरीषोत्सर्गं कुर्य्यात्। दक्षिणाभिमुखो रात्रौ दिवा चोदङ्मुखः सन्ध्ययोश्च। नान्तर्द्धापितायां भूमौ। न फालकृष्टायाम्। न छायायाम्। नचोषरे। न शाड्वले। न ससत्त्वे। न गर्त्ते। न वल्मीके। न पथि। न रथ्यायाम्। न पराशुचौ। नोद्याने। नोद्यानोदकसमीपयो। नाङ्गारे। न भस्मनि। न गोमये। न गोव्रजे। नाकाशे। नोदके। न प्रत्यनिलानलेन्द्वर्कस्त्रीगुरुब्राह्मणानांच। नैवावगुण्ठितशिराः। लोष्ट्रेष्टकाभिः

परित्यज्य गुदं गृहीतशिश्नश्चोत्थायाद्भिर्मृद्भिश्चोद्धृताभिर्गन्धलेपक्षयकरं शौचं कुर्य्यात्॥ १—२४॥

एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश।
उभयोः सप्त दातव्या मृदस्तिस्रस्तु पादयोः॥ २५

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
त्रिगुणंच वनस्थानां यतीनांच चतुर्गुणम्॥ २६

इति वैष्णवे धर्म्मशास्त्रे षष्टितमोऽध्यायः॥ ६०॥

एकषष्टितमोऽध्यायः।

अथ पालाशं दन्तधावनं नाद्यात्। नैवश्लेष्मान्तकारिष्टविभीतकधवधन्वनजम्। न च बन्धुकनिर्गुण्डीः शिग्रुतिल्वतिन्दुकजम्। न च कोविदारशमीपीलुपिप्पलेङ्गुदगुग्गुलुजम्। न पारिभद्रकाम्लिकामोचकशाल्मलीशणजम्। न मधुरम्। नाम्लम्। नोर्द्ध्वशुष्कम्। न शुषिरम्। न पूतिगन्धि। न पिच्छिलम्। न दक्षिणापराभिमुखः। अद्यादुदङ्मुखः प्राङ्मुखो वा। वटासनार्कखदिरकरञ्जबदरसर्ज्जनिम्बारिमेदापामार्गमालतीककुभविल्वानामन्यतमम्। कषायं तिक्तं कटुकंच॥ १—१५॥

कनीन्यग्रसमस्थौल्यं सकूर्चं द्वादशाङ्गुलम्।
प्रातर्भुक्त्वा च यतवागभक्षयेद्दन्तधावनम्॥ १६

प्रक्षाल्य भुक्त्वा तज्जह्याच्छुचौ देशे प्रयत्नतः।
अमावास्यां न चाश्नीयाद्दन्तकाष्ठं कदाचन॥ १७

इति वैष्णवे धर्म्मशास्त्रे एकषष्टितमोऽध्यायः॥ ६१॥

द्विषष्टितमोऽध्यायः ।

अथ द्विजातीनां कनीनिकामूले प्राजापत्यं नाम तीर्थम् । अङ्गुष्ठमूले ब्राह्मम् । अङ्गुल्यग्रे दैवम् । तर्जनीमूले पित्र्यम् । अनग्न्युष्णाभिरफेनिलाभिर्नशूद्रैककराववर्जिताभिरद्भिः शुचौ देशे स्वासीनोऽन्तर्जानुः प्राङ्मुखश्चोदङ्मुखो वा तन्मनाः सुमनाश्चाचामेत् । ब्राह्मेण तीर्थेन त्रिराचामेत् । द्विः प्रमृज्यात् । खान्यद्भिर्मूर्धानं हृदयं स्पृशेत् ॥ १—८ ॥

हृत्कण्ठतालुगाभिस्तु यथासङ्ख्यं द्विजातयः ।
शुध्येरन् स्त्री च शूद्रश्च सकृत् स्पृष्टाभिरन्ततः ॥ ९

इति वैष्णवे धर्मशास्त्रे द्विषष्टितमोऽध्यायः ॥ ६२ ॥

त्रिषष्टितमोऽध्यायः ।

अथ योगक्षेमार्थमीश्वरमुपगच्छेत् । नैकोऽध्वानं प्रपद्येत । नाधार्मिकैः सार्द्धम् । न वृषलैः । न द्विषद्भिः । नातिप्रत्युषसि । नातिसायम् । न सन्ध्ययोः । न मध्याह्ने । न सन्निहितपानीयम् । नातितूर्णम् । न रात्रौ । न सततं व्यालव्याधितार्त्तैर्वाहनैः । न हीनाङ्गैः । न दीनैः । न गोभिः । नादान्तैः । यवसोदके वाहनानामदत्त्वात्मनः क्षुत्तृष्णापनोदनं न कुर्य्यात् । न चतुष्पथमधितिष्ठेत् । न रात्रौ वृक्षमूलम् । न शून्यालयम् । न तृणम् । न पशूनां

वनधनागारम्। न केश तुष कपालास्थिभस्माङ्गारान्। न कार्पासास्थि। चतुष्पथं प्रदक्षिणीकुर्य्यात्। देवतार्चाश्च। प्रज्ञातांश्च वनस्पतीन्। अग्निब्राह्मणगणिकापूर्णकुम्भादर्श-च्छत्रध्वजपताकाश्रीवृक्षवर्द्धमाननन्द्यावर्त्तांश्च। तालवृन्त-चामराश्व-गजाजगोदधिक्षीर-मधुसिद्धार्थकांश्च। वीणा-चन्दनायुधार्द्रगोमय पुष्प-शाक-गोरोचना दूर्वाप्ररोहांश्च। उष्णीषालङ्कार-मणि-कनक-रजत-वस्त्रासन-यानामिषांश्च। भृङ्गारोद्धृतोर्वरारज्जुबद्धैकपशुकुमारीमीनांश्च दृष्ट्वा प्रयाया-दिति। अथ मत्तोन्मत्तव्यङ्गान् दृष्ट्वा निवर्त्तेत। वान्तविरिक्त मुण्डितमलिन-वसनजटिलवामनांश्च॥ काषायिप्रव्रजित-मलिनांश्च। तैलगुड़शुष्कगोमयेन्धनतृणपलाशभस्माङ्गारांश्च। लवणक्लीवासववनपुसककार्पासरज्जुनिगड़मुक्तकेशांश्च। वीणा-चन्दनार्द्रशाकोष्णीषालङ्करणकुमारीः प्रस्थानकालेऽभिनन्द-येदिति। देवब्राह्मणगुरुबभ्रुदीक्षितानां छायां नाक्रामेत्। निष्ठ्यूतवान्तरुधिरविण्मूत्रस्नानोदकानि च। न वत्सतन्त्रीं लङ्घयेत्। प्रवर्षति न धावेत्। न वृथा नदीं तरेत। न देवताभ्य पितृभ्यश्चोदकमप्रदाय। न बाहुभ्याम्। न भिन्नया नावा। नकच्छ (कूल) मधितिष्ठेत्। न कूपमवलो-कयेत्। न लङ्घयेत्॥ १—५०॥

वृद्धभारिनृपस्नात स्त्रीरोगिवरचक्रिणाम्।
पन्था देयो नृपस्त्वेषां मान्यः स्नातश्च भूपतेः॥ ६३॥

इति वैष्णवे धर्म्मशास्त्रे त्रिषष्टितमोऽध्यायः॥ ६३॥

चतुःषष्ठितमोऽध्यायः।

परनिपानेषु न स्नानमाचरेत्। आचरेत् पञ्चपिण्डानुद्धृत्यापस्तथापदि। नाजीर्णे। न चातुरः। न नग्नः। न रात्रौ। राहुदर्शनवर्ज्जम्। न सन्ध्ययोः। प्रातः-स्नाय्यरुणकिरणग्रस्तां प्राचीमवलोक्य स्नायात्। स्नातः शिरो नावधूनेत्। नाङ्गेभ्यस्तोयमुद्धरेत्। न तैलवत् संस्पृशेत्। नाप्रक्षालितं पूर्व्वधृतं वसनं बिभृयात्। स्नातः सोष्णीषो धौतवाससी बिभृयात्। न म्लेच्छान्त्यजपतितैः सह सम्भाषणं कुर्य्यात्। स्नायात् प्रस्रवण-देवखातसरोवरेषु। उद्धृतादभूमिष्ठमुदकं पुण्यं, स्थावरात् प्रस्रवत्, तस्मान्नादेयं, तस्मादपि साधुपरिगृहीतं, सर्व्वत एव गाङ्गम्। मृत्तोयैः कृतमलापकर्षणोऽप्सु निमज्ज्यापोहिष्ठेति तिसृभिर्हिरण्यवर्णा इति चतसृभिरिदमापः प्रवहत इति च तीर्थमभिमन्त्रयेत्। ततोऽप्सु निमग्नस्त्रिरघमर्षणं जपेत्। तद्विष्णोः परमं पदमिति वा। द्रुपदां सावित्रीं वा। युञ्जते मन इत्यनुवाकं वा। पुरुषसूक्तं वा। स्नातश्चार्द्रवासा देवपितृतर्पणमम्भःस्थ एव कुर्य्यात्। परिवर्त्तितवासाश्चेत् तीर्थमुत्तीर्य्य। अकृत्वा देवपितृतर्पणं स्नानशाटीं न पीड़येत्। स्नात्वाचम्य विधिवदुपस्पृशेत्। पुरुषसूक्तेन प्रत्यृचं पुरुषाय पुष्पाणि दद्यात्। उदकाञ्जलिं पश्चात्। आदावेव दिव्येन तीर्थेन देवतानां कुर्य्यात्। तदनन्तरं पित्र्येण पितॄणाम्। तत्रादौ स्ववंश्यानां तर्पणं कुर्य्यात्। ततः सम्बन्धिबान्धवानाम्। ततः

स्नूद्दाम्। एवं नित्यस्नायी स्यात्। स्नातश्च पवित्राणि यथाशक्ति जपेत्। विशेषतः सावित्रीञ्चवर्ष्यं जपेत्। पुरुषसूक्तञ्च। नैताभ्यामधिकमस्ति॥ १—३९॥

स्नातोऽधिकारी भवति दैवे पित्र्ये च कर्म्मणि।
पवित्राणां तथा जप्ये दाने च विधिनोदिते॥ ४०
अलक्ष्मीः कालकर्णी च दुःस्वप्नं दुर्विचिन्तितम्।
अम्भात्रेणाभिषिक्तस्य शाम्यन्ति इति धारणा॥ ४१
याम्यं हि यातनादुःखं नित्यस्नायी न पश्यति।
नित्यस्नानेन पूयन्ते येऽपि पापकृतो नराः॥ ४२

इति वैष्णवे धर्म्मशास्त्रे चतुःषष्ठितमोऽध्यायः॥ ६४

पंचषष्ठितमोऽध्यायः।

अथातः सुस्नातः सुप्रक्षालितपाणिपादः स्वाचान्तो देवतार्च्चायां स्थले वा भगवन्तमनादिनिधनं वासुदेवमभ्यर्च्चयेत्। अश्विनोः प्राणस्तौत इति जीवादानं दत्त्वा युञ्जते मन इत्यनुवाकेनावाहनं कृत्वा जानुभ्यां पाणिभ्यां शिरसा च नमस्कारं कुर्य्यात्। आपोहिष्ठेति तिसृभिरर्घ्यं निवेदयेत्। हिरण्यवर्णा इति चतसृभिः पाद्यम्। शन्न आपो धन्वन्या इत्याचमनीयम्। इदमापः प्रवहत इति स्नानीयम्। रथे अक्षेषु वृषभराजा इत्यनुलेपनालङ्कारौ। युवा सुवासा इति वासः। पुष्पावतीरिति पुष्पम्। धूरसि धूपमिति धूपम्। तेजोऽसि शुक्रमिति दीपम्। दधिक्राव्ण इति मधुपर्कः। हिरण्यगर्भ इत्यष्टाभिर्नैवेद्यम्॥ १—१२॥

चामरं व्यजनं मात्रं छत्रं यानासने तथा।
सावित्रे णैव तत् सर्वं देवाय विनिवेदयेत्॥ १४
एवमभ्यर्च्च च जपेत् सूक्तं वै पौरुषं ततः।
तेनैव जुहुयादाज्यं य इच्छेच्छाश्वतं पदम्॥ १५

इति वैष्णवे धर्मशास्त्रे पञ्चषष्ठितमोऽध्यायः॥ ६५॥

षट्षष्ठितमोऽध्यायः।

न नक्तं गृहीतेनोदकेन देवपितृकं कुर्य्यात्। चन्दन-मृगमदागुरुदारुकपूरकुङ्कुमजातीफलवर्ज्जमनुलेपनं न दद्यात्। न वासो नीलीरक्तम्। न मणिसुवर्णयोः प्रतिरूपमलङ्करणम्। नोग्रगन्धि। नागन्धि। न कण्टकिजम्। कण्टकिजमपि शुक्लं सुगन्धिञ्च दद्यात्। रक्तमपि कुङ्कुमं जलजञ्च दद्यात्। न धूपार्थं जीवजातम्। न घृततैलं विना किञ्चन दीपार्थं। नाभक्ष्यं नैवेद्यार्थं। न भक्ष्येष्वप्यजामहिषीक्षीरे। पंचनखमत्स्यवराहमांसानि च॥ १—१४॥

प्रयतश्च शुचिर्भूत्वा सर्वमेव निवेदयेत्।
तन्मनाः सुमना भूत्वा त्वराक्रोधविवर्ज्जितः॥ १५

इति वैष्णवे धर्मशास्त्रे षट्षष्ठितमोऽध्यायः॥ ६६॥

सप्तषष्ठितमोऽध्यायः।

अथाग्निं परिसमुह्य पर्य्युक्ष्य परिस्तीर्य्य परिषिच्य सर्वतः पाकादग्रमुद्धृत्य जुहुयात्। वासुदेवाय सङ्कर्षणाय प्रद्युम्नाया-

निरुद्धाय पुरुषाय सत्यायाच्युताय वासुदेवाय। अथाग्नये सोमाय मित्राय वरुणाय इन्द्रायेन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यः प्रजापतये अनुमत्यै धन्वन्तरये वास्तोष्पतये अग्नये, स्विष्टकृते च। ततोऽन्नशेषेण बलिमुपहरेत्। भक्ष्योपभक्ष्याभ्याम्। अभितः पूर्वेणाग्नेः। अम्बानामासीतिदुलानामासीति नितत्नीनामासीति चुपुणिकानामासीति सर्वासाम्। नन्दिनि सुभगे सुमङ्गलि भद्रकालीति स्वस्तिष्वभिप्रदक्षिणम्। स्थूणायां ध्रुवायां श्रियै। हिरण्यकेश्यै वनस्पतिभ्यश्च। धर्म्माधर्म्मयोर्द्वारे मृत्यवे च। उदधाने वरुणाय। विष्णव इत्युलूखले। मरुद्भ्य इति दृषदि। उपरिशरणे वैश्रवणाय राज्ञे भूतेभ्यश्च। इन्द्रायेन्द्रपुरुषेभ्य इति पूर्वार्द्धे। यमाय यमपुरुषेभ्य इति दक्षिणार्द्धे। वरुणाय वरुणपुरुषेभ्य इति पश्चार्द्धे। सोमाय सोमपुरुषेभ्य इत्युत्तरार्द्धे। ब्रह्मणे ब्रह्मपुरुषेभ्य इति मध्ये। ऊर्द्ध्वमाकाशाय। दिवाचरेभ्यो भूतेभ्य इति स्थण्डिले। नक्तञ्चरेभ्य इति नक्तम्। ततो दक्षिणाग्रेषु दर्भेषु पित्रे पितामहाय प्रपितामहाय मात्रे पितामह्यै प्रपितामह्यै स्वनामगोत्राभ्याञ्च पिण्डनिर्वपणं कुर्य्यात्। पिण्डानाञ्चानुलेपनपुष्पधूपनैवेद्यादि दद्यात्। उदककलसमुपनिधाय स्वस्त्ययनं वाचयेत्। श्वकाकश्वपचानां भुवि निर्वपेत्। भिक्षाञ्च दद्यात्। अतिथिपूजने च परं फलमधितिष्ठेत्। सायमतिथिं प्राप्तं प्रयत्नेनार्च्चयेत्। अनाशितमतिथिं गृहे न वासयेत्। यथा वर्णानां ब्राह्मणः प्रभुर्यथा स्त्रीणां भर्त्ता तथा गृहस्थस्यातिथिः। तत्पूजायां स्वर्गमाप्नोति॥ १—४२॥

अतिथिर्यस्य भग्नाशो गृहात् प्रतिनिवर्त्तते।
तस्मात् सुकृतमादाय दुष्कृतन्तु प्रयच्छति॥ ३३
एकरात्रं हि निवसन्नतिथिर्ब्राह्मणः स्मृतः।
अनित्या हि स्थितिर्यस्मात् तस्मादतिथिरुच्यते॥ ३४
नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा।
उपस्थितं गृहे विद्याद्भार्य्या यत्राग्नयोऽपि वा॥ ३५
यदि त्वतिथिधर्म्मेण क्षत्रियो गृहमागतः।
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत्॥ ३६
वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्म्मिणौ।
भोजयेत् सह भृत्यैस्तावानृशंस्यं प्रयोजयन्॥ ३७
इतराण्यपि सख्यादीन् सम्प्रीत्या गृहमागतान्।
प्रकृतान्नं यथाशक्ति भोजयेत् सह भार्य्यया॥ ३८
सुवासिनीं कुमारींच रोगिणीं गुर्व्विणीं तथा।
अतिथिभ्योऽग्र एवैतान् भोजयेदविचारयन्॥ ३९
अदत्त्वा यस्तु एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः॥ ४०
भुक्तवत्सु च विप्रेषु भृत्येषु स्वेषु चैव हि।
भुञ्जीयातां ततः पश्चादवशिष्टन्तु दम्पती॥ ४१
देवान् पितॄन् मनुष्यांश्च भृत्यान् गृह्याश्च देवताः।
पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत्॥ ४२
अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात्।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते॥ ४३
स्वाध्यायेनाग्निहोत्रेण यज्ञेन तपसा तथा।
न चाप्नोति गृही लोकान् यथा त्वतिथिपूजनात्॥ ४४

सायंप्रातस्त्वतिथये प्रदद्यादासनोदके।
शय्यश्चैव यथाशक्त्या सत्कृत्य विधिपूर्वकम्॥ ४५
प्रतिश्रयं तथा शय्यां पादाभ्यङ्गं सदीपकम्।
प्रत्येकदानेनाप्नोति गोप्रदानसमं फलम्॥ ४६
इति वैष्णवे धर्म्मशास्त्रे सप्तषष्टितमोऽध्यायः॥ ६७॥

अष्टषष्टितमोऽध्यायः।

चन्द्रार्कोपरागे नाश्नीयात्। स्नात्वा मुक्तयोरश्नीयात्। अमुक्तयोरस्तंगतयोर्दृष्टौ स्नात्वा चापरेऽह्नि। न गोब्राह्मणोपरागेऽश्नीयात्। न राज्ञ्यव्यसने। प्रवसिताग्निहोत्री यदाग्निहोत्रं हुतं मन्येत तदाश्नीयात्। यदा हुतं मन्येत वैश्वदेवमपि। पर्व्वणि च यदा हुतं मन्येत पर्व। नाश्नीयाद्जीर्णे। नार्द्धरात्रे। न मध्याह्ने। न सन्ध्ययोः। नार्द्रवासाः। नैकवासाः। न नग्नः। न जलस्थः। नोत्कुटकः। न भिन्नासनगतः। न च शयनगतः। न भिन्नभाजने। नोत्सङ्गे। न भुवि। न पाणौ। लवणञ्च यत्र दद्यात् तन्नाश्नीयात्। न बालकान् निर्भर्त्सयेत्। नैको मिष्टम्। नोद्धृतस्नेहम्। न दिवा धानाः। न रात्रौ तिलसंयुक्तम्। न दधि सक्तून्। न कोविदारवटपिप्पलशाणशाकम्। नादत्त्वा। नाहुत्वा। नानार्द्रपादः। नानार्द्रकरमुखश्च। नोच्छिष्टश्च घृतमादद्यात्। न चन्द्रार्कतारका निरीक्षेत। न मूर्द्धानं स्पृशेत्। न ब्रह्म कीर्त्तयेत्। प्राङ्मुखोऽश्नीयात्। दक्षिणामुखो वा। अभि-

पूर्व्वाग्रम्। सुमनाः सव्याङ्गुलिसः। न निःशेषकृत् स्यात्। अन्यत्र दधिमधुसर्पिःपयःसक्तुपललमोदकेभ्यः॥ १—४५।

नाश्नीयाद्भार्य्यया सार्द्धं नाकाशे न तथोत्थितः।
बहूनां प्रेक्षमाणानां नैकस्मिन् बहवस्तथा॥ ४६

शून्यागारे वह्निगृहे देवागारे कथञ्चन।
पिबेन्नाञ्जलिना तोयं नातिसौहित्यमाचरेत्॥ ४७

न तृतीयमथाश्नीयान्न चापथ्यं कथञ्चन्।
नातिप्रगे नातिसायं न सायं प्रातराशितः॥ ४८

न भावदुष्टमश्नीयान्न भाण्डे भावदूषिते।
शयानः प्रौढ़पादश्च कृत्वा चैवावसक्थिकाम्॥ ४९

इति वैष्णवे धर्म्मशास्त्रेऽष्टषष्ठितमोऽध्यायः॥ ६८॥

एकोनसप्ततितमोऽध्यायः।

नाष्टमीचतुर्द्दशीपंचदशीषु स्त्रियमुपेयात्। न श्राद्धं भुक्त्वा। न श्राद्धं दत्त्वा। नोपनिमन्त्रितः श्राद्धे। (न स्नात्वा न हुत्वा।) न व्रती। (नोपोष्य भुक्त्वा वा।) न दीक्षितः। न देवायतनश्मशानशून्यालयेषु। न वृक्षमूलेषु। न दिवा। न सन्ध्ययोः। न मलिनाम्। न मलिनः। नाभ्यक्ताम्। नाभ्यक्तः। न रोगार्त्ताम्। न रोगार्त्तः॥१—१६॥

न हीनाङ्गीं नाधिकाङ्गीं तथैव च वयोऽधिकाम्।
नोपेयाद्गुर्व्विणीं नारीं दीर्घमायुर्जिजीविषुः॥ १७॥

इति वैष्णवे धर्म्मशास्त्रे एकोनसप्ततितमोऽध्यायः॥ ६९॥

सप्ततितमोऽध्यायः।

नार्द्रपादः स्वप्यात्। नोत्तरापरशिराः। न नग्नः। नार्द्रवंशे। नाकाशे। न पलाशशयने। न पञ्चदारुकृते। न गजभग्नकृते। न विद्युद्दग्धकृते। न भिन्ने। नाग्निप्लुष्टे। न घटासिक्तद्रुमजे। न श्मशानशून्यालयदेवतायतनेषु। न चपलमध्ये। न नारीमध्ये। न धान्यगोगुरुहुताशनसुराणामुपरि॥ १—१६॥

नोच्छिष्टो न दिवा स्वप्यात् सन्ध्ययोर्न न भस्मनि।
देशे न चाशुचौ नार्द्रो न च पर्वतमस्तके॥ १७

इति वैष्णवे धर्मशास्त्रे सप्ततितमोऽध्यायः॥ ७०॥

एकसप्ततितमोऽध्यायः।

अथ न कंच नावमन्येत। न च हीनाङ्गाधिकाङ्गान् मूर्खान् धनहीनानवहसेत्। न हीनान् सेवेत। स्वाध्यायविरोधि कर्म्म नाचरेत्। वयोऽनुरूपं वेशं कुर्य्यात् श्रुतस्याभिजनस्य धनस्य देशस्य च। नोद्धतः। नित्यं शास्त्राद्यवेक्षी स्यात्। सति विभवे न जीर्णमलवद्वासाः स्यात्। न नास्तीत्यभिभाषेत। न निर्गन्धोग्रगन्धि रक्तं च माल्यं बिभृयात्। बिभृयाज्जलजं रक्तमपि। यष्टिं च वैणवीम्। कमण्डलुञ्च सोदकम्। कार्पासमुपवीतम्। रौक्मे च कुण्डले। नादित्यमुद्यन्तमीक्षेत। नास्तं यान्तम्। न वाससा तिरोहितम्। न चादर्शजलमध्यगतम्। न मध्याह्ने। न मुखस्य

शुरीमुखम्। न तैलोदकयो: स्वच्छायाम्। न मलवत्यादर्शे। न पत्नीं भोजनसमये। न स्त्रियं नग्नाम्। न क्षुद्रन् मेहमानम्। न चालानभ्रष्टकुञ्जरम्। न च विषमस्थो वृषादियुद्धम्। नोन्मत्तम्। न मत्तम्। नामेध्यमग्नौ प्रक्षिपेत्। नासृक्। न विषम्। नाप्स्वपि। नाग्निं लङ्घयेत्। न पादौ प्रतापयेत्। कुशैस्तेषु वा परिमृज्यात्। न कांस्यभाजने चार्पयेत्। न पादं पादेन। न भुवमालिखेत्। न लोष्टमर्द्दी स्यात्। न तृणच्छेदी स्यात्। न दन्तैर्नखलोमानि छिन्द्यात्। वातं वर्ज्जयेत्। बालातपसेवांच। वस्त्रोपानच्छमाल्योपवीताद्यन्यधृतानि न धारयेत्। न शूद्राय मतिं दद्यात्। नोच्छिष्टहविषी। न तिलान्। न चास्योपदिशेद्धर्म्मम्। न व्रतम्। न संहताभ्यां पाणिभ्यां शिर उदरंच कण्डूयेत्। न दधिसुमनसौ प्रत्याचक्षीत। नात्मन: स्रजमपकर्षयेत्। सुप्तं न प्रबोधयेत्। नोदक्यामभिभाषेत। न म्लेच्छान्त्यजान्। अग्निदेवब्राह्मणसन्निधौ दक्षिणं पाणिमुद्धरेत्। न परस्मै चरन्तीं गामाचक्षीत। न पिबन्तं वत्सकम्। नोव्रतान् प्रहर्षयेत्। न शूद्रराज्ये निवसेत्। नाधार्म्मिकजनाकीर्णे। न संवसेद्वैद्यहीने। नोपसृष्टे। न चिरं पर्व्वते। न वृथाचेष्टां कुर्य्यात्। न नृत्यगीते। नास्फोटनकार्य्यम्। नाश्लीलं कीर्त्तयेत्। नानृतम्। नाप्रियम्। न कंचिन्मर्म्मणि स्पृशेत्। नात्मानमवजानीयाद्दीर्घमायुर्जिजीविषु:। चिरं सन्ध्योपासनं कुर्य्यात्। न सर्पशस्त्रै: क्रीड़ेत्। अनिमित्तत: खानि न स्पृशेत्। परस्य दण्डं नोद्यच्छेत्। शास्यं शासनार्थं ताड़येत्। देवब्राह्मणशास्त्-

महात्मनां परीवादं परिहरेत्। धर्म्मविरुद्धौ चार्थकामौ। लोकविद्विष्टंच धर्म्ममपि। पर्व्वसु शान्तिहोमं कुर्य्यात्। न तृणमपि छिन्द्यात्। अलङ्कृतश्च तिष्ठेत्। एवमाचारसेवी स्यात्॥ १—८९॥

श्रुतिस्मृत्युदितं सम्यक् साधुभिश्च निषेवितम्।
तमाचारं निषेवेत धर्म्मकामो जितेन्द्रियः॥ ९०

आचाराल्लभते चायुराचारादीप्सितां गतिम्।
आचाराद्धनमक्षय्यमाचाराद्धन्त्यलक्षणम्॥ ९१

सर्व्वलक्षणहीनोऽपि यः सदाचारवान् नरः।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति॥ ९२

इति वैष्णवे धर्म्मशास्त्रे एकसप्ततितमोऽध्यायः॥ ७१

द्विसप्ततितमोऽध्यायः।

दमपरेण तिष्ठेत्। दमश्चेन्द्रियाणां प्रकीर्त्तितः। दान्तस्यायं लोकः परश्च। नादान्तस्य क्रिया काचित् सम्पत्स्यति॥ १—४॥

दमः पवित्रं परमं मङ्गल्यं परमं दमः।
दमेन सर्व्वमाप्नोति यत् किञ्चिन्मनसेच्छति॥ ५

दृशावियुक्तेन रथेन याति
मनोवशेनार्य्यपथानुवर्त्तिना।
तं चेद्रथं नापहरन्ति वाजिन
स्तथागतं नावजयन्ति शत्रवः॥ ६

आपूर्य्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत् कामा यं प्रविशन्ति सर्व्वे
स शान्तिमाप्नोति न कामकामी॥ ७

इति वैष्णवे धर्म्मशास्त्रे द्विसप्ततितमोऽध्यायः॥ ७२॥

त्रिसप्ततितमोऽध्यायः।

अथ श्राद्धेप्सुः पूर्व्वेद्युर्ब्राह्मणानामन्त्रयेत्। द्वितीयेऽह्नि शुक्लपक्षस्य पूर्व्वाह्णे कृष्णपक्षस्यापराह्णे विप्रान् सुस्नातान् स्वाचान्तान् यथाभूयो विद्याक्रमेण कुशोत्तरेष्वासनेषूपवेशयेत्। द्वौ दैवे प्राङ्मुखौ त्रींश्च पित्र्ये उदङ्मुखान्। एकैकमुभयत्र वेति। आमश्राद्धेषु काम्येषु च प्रथमपंचकेनाग्निं हुत्वा। पशुश्राद्धेषु मध्यमपंचकेन। अमावास्यासूत्तमपंचकेन। आग्रहायण्यां ऊर्द्ध्वं कृष्णाष्टकासु च क्रमेणैव प्रथममध्यमोत्तमपंचकैः। अन्वष्टकासु च। ततो ब्राह्मणानुज्ञातः पितॄनावाहयेत्। अपयान्त्वसुरा इति द्वाभ्यां तिलैर्यातुधानानां विसर्ज्जनं कृत्वा एत पितरः सर्व्वांस्तानग्न आ मे यन्त्वेतद्वः पितर इत्यावाहनं कृत्वा कुशतिलमिश्रेण गन्धोदकेन यास्तिष्ठन्त्यमृता वागिति यन्मे मातेति च पाद्यं निर्व्वर्त्य निवेद्यार्घ्यं कृत्वा निवेद्य चानुलेपनं कृत्वा कुशतिलवस्त्रपुष्पालङ्कारधूपदीपैर्यथाशक्त्या विप्रान् समभ्यर्च्य घृतप्लुतमन्नमादायादित्या रुद्रा वसव इति वीक्ष्याग्नौकरणाणीत्युक्त्वा तत्रविप्रैः कुर्व्वित्युक्ते आहुतित्रयं दद्यात्। ये मासका:

पितर एतद्यः पितरोऽयं यज्ञ इति च हविरनुमन्त्रणं कृत्वा यथोपपन्नेषु पात्रेषु विशेषाद्रजतमयेष्वन्नं नमो विश्वेभ्य इत्यन्नमादौ प्राङ्मुखयोर्निवेदयेत्। पित्रे पितामहाय प्रपितामहाय च नामगोत्राभ्यामुदङ्मुखेषु। तदद्त्सु ब्राह्मणेषु यन्मे प्रकामा अहोरात्रैरिदः क्रव्यादिति जपेत्। इतिहासपुराणधर्म्मशास्त्राणि चेति। उच्छिष्टसन्निधौ दक्षिणाग्रेषु दर्भेषु पृथिवी दर्विं रक्षतेत्येकं पिण्डं पित्रे निदध्यात्। अन्तरीक्षं दर्विं रक्षतेति द्वितीयं पितामहाय। द्यौर्द्दविं रक्षतेति तृतीयं प्रपितामहाय। येऽत्र पितरः प्रेता इति वासो देयम्। वीरान्नः पितरो धत्त इत्यन्नम्। अत्र पितरो मादयध्वं यथाभागमावृषायध्वमिति दर्भमूले करघर्षणम्। ऊर्ज्जं वहन्तीरित्यनेन सोदकेन प्रदक्षिणं पिण्डानां विकरणं सेचनं कृत्वा अर्घ्यपुष्पधूपालेपनान्नादि-भक्ष्यभोज्यानि च निवेदयेत्। उदकपात्रं मधुघृततिलैः संयुक्तञ्च। भुक्तवत्सु ब्राह्मणेषु तृप्तिमागतेषु मा मेऽक्षेष्ठमन्नं सत्यामभ्युक्ष्यान्नविकिरमुच्छिष्टाग्रतः कृत्वा तृप्ता भवन्तः सम्पन्नमिति पृष्टोदङ्मुखेष्वाचमनमादौ दत्त्वा ततः प्राङ्मुखेषु दत्त्वा ततश्च सुसम्प्रोक्षितमिति आवद्दर्य सम्भाष्य दर्भपाणिः सर्वं कुर्य्यात्। ततः प्राङ्मुखाग्रतो यन्मे राम इति प्रदक्षिणं कृत्वा प्रत्येत्य च यथाशक्ति दक्षिणाभिः समभ्यर्च्चाभिरमन्तु भवन्त इत्युक्ता तैरस्त्वभिरताः स्म इति देवाश्च पितरश्चेत्यभिजपेत्। अक्षय्योदकं च नामगोत्राभ्यां दत्त्वा विश्वेदेवाः प्रीयन्तामिति प्राङ्मुखेभ्यस्ततः प्राञ्जलिरिदं तन्मनाः सुमना याचेत॥ १—२६

दातारो नोऽभिवर्द्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहु देयंच नोऽस्त्विति॥ २७
तथास्त्विति ब्रूयुः॥ २८
अन्नंच नो बहु भवेदतिथींश्च लभेमहि।
याचितारश्च नः सन्तु मा च याचिष्म कंचन॥ २९
इत्येताश्चाशिषः प्रतिगृह्य॥ ३०
वाजेवाजे इति ततोब्राह्मणांश्च विसर्ज्जयेत्।
पूजयित्वा यथान्यायमनुव्रज्याभिवाद्य च॥ ३१
इति वैष्णवे धर्म्मशास्त्रे त्रिसप्ततितमोऽध्यायः॥ ७३॥

चतुःसप्ततितमोऽध्यायः।

अष्टकासु दैवपूर्वं शाकमांसापूपैः श्राद्धं कृत्वा त्वन्वष्टकास्वष्टकावद्धृत्वा दैवपूर्वमेव हुत्वा मात्रे पितामह्यै प्रपितामह्यै च पूर्ववद्ब्राह्मणान् भोजयित्वा दक्षिणाभिश्चाभ्यर्च्यानुव्रज्य विसर्ज्जयेत। ततः कर्षूः कुर्य्यात्। तन्मूले प्रागुदगग्न्युपसमाधानं कृत्वा पिण्डनिर्वपणम्। कर्षूत्रयमूले पुरुषाणां कर्षूत्रयमूले स्त्रीणाम्। पुरुषकर्षूत्रयं शाकेनोदकेन पूरयेत्। स्त्रीकर्षूत्रयं साचेन पयसा। दध्ना मांसेन पयसा च प्रत्येकं कर्षूत्रयम्। पूरयित्वा जपेदेतद्वह्णो भवतीभ्योऽस्तु चाक्षयम्॥ १—८॥

इति वैष्णवे धर्म्मशास्त्रे चतुःसप्ततितमोऽध्यायः॥ ७४॥

पञ्चसप्ततितमोऽध्यायः।

पितरि जीवति यः श्राद्धं कुर्य्यात् स येषां पिता कुर्य्यात् तेषां कुर्य्यात्। पितरि पितामहे च जीवति येषां पितामहः। पितरि पितामहे प्रपितामहे च जीवति नैव कुर्य्यात्। यस्य पिता प्रेतः स्यात् स पित्रे पिण्डं निधाय प्रपितामहात् परं द्वाभ्यां दद्यात्। यस्य पिता पितामहश्च प्रेतौ स्यातां स ताभ्यां पिण्डौ दत्त्वा पितामहपितामहाय दद्यात्। यस्य पितामहः प्रेतः स्यात् स तस्मै पिण्डं निधाय प्रपितामहात् परं द्वाभ्यां दद्यात्। यस्य पिता प्रपितामहश्च प्रेतौ स्यातां स पित्रे पिण्डं निधाय पितामहात् परं द्वाभ्यां दद्यात्॥ १—७॥

मातामहानामप्येवं श्राद्धं कुर्य्याद्विचक्षणः।
मन्त्रोहेन यथान्यायं शेषाणां मन्त्रवर्ज्जितम्॥ ८

इति वैष्णवे धर्म्मशास्त्रे पंचसप्ततितमोऽध्यायः॥ ७५॥

षटसप्ततितमोऽध्यायः।

अमावास्यास्तिस्रोऽष्टकास्तिस्रोऽन्वष्टका माघी प्रोष्ठपदूर्द्ध कृष्णा त्रयोदशी व्रीहियवपाकौ चेति॥ १

एतांस्तु श्राद्धकालान् वै नित्यानाह प्रजापतिः।
श्राद्धमेतेष्वकुर्वाणो नरकं प्रतिपद्यते॥ २

इति वैष्णवे धर्म्मशास्त्रे षट्सप्ततितमोऽध्यायः॥ ७६॥

सप्तसप्ततितमोऽध्यायः।

आदित्यसंक्रमणम्। विषुवद्द्वयम्। विशेषेणायनद्वयम्।
व्यतीपातः। जन्मर्क्षम्। अभ्युदयश्च ॥ १—६ ॥

एतांस्तु श्राद्धकालान् वै काम्यानाह प्रजापतिः।
श्राद्धमेतेषु यद्दत्तं तदानन्त्याय कल्पते ॥ ७

सन्ध्यारात्र्योर्न कर्त्तव्यं श्राद्धं खलु विचक्षणैः।
तयोरपि च कर्त्तव्यं यदि स्याद्राहुदर्शनम् ॥ ८

राहुदर्शनदत्तं हि श्राद्धमाचन्द्रतारकम्।
गुणवत् सर्वकामीयं पितॄणामुपतिष्ठते ॥ ९

इति वैष्णवे धर्म्मशास्त्रे सप्तसप्ततितमोऽध्यायः ॥ ७७ ॥

अष्टसप्ततितमोऽध्यायः।

सततमादित्येऽह्नि श्राद्धं कुर्व्वन्नारोग्यमाप्नोति। सौभाग्यं चान्द्रे। समरविजयं कौजे। सर्व्वान् कामान् बौधे। विद्यामभीष्टां जैवे। धनं शौक्रे। जीवितं शनैश्चरे। स्वर्गं कृत्तिकासु। अपत्यं रोहिणीषु। ब्रह्मवर्च्चस्यं सौम्ये। कर्म्मसिद्धिं रौद्रे। भुवं पुनर्व्वसौ। पुष्टिं पुष्ये। श्रियं सार्पे। सर्व्वान् कामान् पैत्रे। सौभाग्यं भाग्ये। धनमार्य्यमणे। ज्ञातिश्रैष्ठ्यं हस्ते। रूपवतः सुतांस्त्वाष्ट्रे। वाणिज्यसिद्धिं स्वातौ। कनकं विशाखासु। मित्राणि मैत्रे। राज्यं

आर्क्षे। कृषिं मूले। समुद्रयानसिद्धिमाप्ये। सर्वान् कामान् वैश्वदेवे। श्रैष्ठ्यमभिजिति। सर्वान् कामान् श्रवणे। लवणं वासवे। आरोग्यं वारुणे। कुप्यद्रव्यमाजे। गृहमाहिर्बुध्ने। गाः पौष्णे। तुरङ्गमाश्विने। जीवितं याम्ये। गृहं सुरूपाः स्त्रियः प्रतिपदि। कन्यां वरदां द्वितीयायाम्। सर्वान् कामांस्तृतीयायाम्। पशूंश्चतुर्थ्याम्। श्रियं (सुरूपान् सुतान्) पञ्चम्याम्। द्यूतविषयं षष्ठ्याम्। कृषिं सप्तम्याम्। वाणिज्यमष्टम्याम्। पशून् नवम्याम्। वाजिनो दशम्याम्। ब्रह्मवर्चस्विनः पुत्रानेकादश्याम्। आयंसुराभ्यजयान् (कनकरजतं) द्वादश्याम्। सौभाग्यं त्रयोदश्याम्। सर्वकामान् पञ्चदश्याम्। शस्त्रहतानां श्राद्धकर्मणि चतुर्दशी प्रशस्ता। अपि पितृगीते गाथे भवतः॥ १—५१॥

अपि जायते सोऽस्माकं कुले कश्चिन्नरोत्तमः।
प्रावृट्कालेऽसिते पक्षे त्रयोदश्यां समाहितः॥ ५२
मधूत्कटेन यः श्राद्धं पायसेन समाचरेत्।
कार्त्तिकं सकलं मासं प्राक्छाये कुञ्जरस्य च॥ ५३

इति वैष्णवे धर्म्मशास्त्रे अष्टसप्ततितमोऽध्यायः॥ ७८॥

एकोनाशीतितमोऽध्यायः।

अथ न नक्तं गृहीतेनोदकेन श्राद्धं कुर्य्यात्। कुशाभावे कुशस्थाने काशान् दूर्वां वा दद्यात्। वाससोऽर्थे कार्पासीत्थ

ग्रथितम्। दशां विसर्जयेद्यद्यप्याहतवस्त्रजा स्यात्। उग्रगन्धीन्यगन्धीनि कण्टकिजातानि रक्तानि च पुष्पाणि। शुक्लानि सुगन्धीनि कण्टकिजातान्यपि जलजानि रक्तान्यपि दद्यात्। वसां मेदश्च दीपार्थं न दद्यात्। घृतं तैलं वा दद्यात्। जीवजं सर्वं धूपार्थं न दद्यात्। मधुघृतसंयुक्तं गुग्गुलुं दद्यात्। चन्दनकुङ्कुमकर्पूरागुरुपद्मकान्यनुलेपनार्थे। न प्रत्यक्षलवणं दद्यात्। हस्तेन च घृतव्यञ्जनादि। तैजसानि पात्राणि दद्यात्। विशेषतो राजतानि। खड्गकृतपक्षणाजिन तिलसिद्धार्थाक्षतानि च पवित्राणि रक्षोघ्नानि च निदध्यात्। पिप्पलीमुकुन्दकभूस्तृणशिग्रुसर्षपसुरसासर्जकसुवर्चलकूष्माण्डालाबुवार्त्ताकुपालक्योपोदकीतण्डुलीयककुसुम्भपिण्डालुकमहिषीक्षीराणि वर्जयेत्। राजमाषमसूरपर्य्युषितकृतलवणानि च। कोपं परिहरेत्। नाश्रु पातयेत्। न त्वरां कुर्य्यात्। घृतादिदाने तैजसानि पात्राणि खड्गपात्राणि फल्गुपात्राणि च प्रशस्तानि। अत्र च श्लोको भवति॥ १—२३॥

सौवर्णराजताभ्याञ्च खड्गेनौडुम्बरेण च।
दत्तमक्षय्यतां याति फल्गुपात्रेण चाप्यथ॥ २४

इति वैष्णवे धर्म्मशास्त्रे एकोनाशीतितमोऽध्यायः॥ ७९॥

अशीतितमोऽध्यायः।

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलैः शाकैः श्यामाकैः प्रियङ्गुभिर्नीवारैर्मुद्गैर्गोधूमैश्च मासं प्रीयन्ते। द्वौ मासौ मत्स्य-

मांसेन। त्रीन् हारिणेन। चतुरश्चौरभ्रेण। पंच शाकुनेन। षट् छागेन। सप्तरौरवेण। अष्टौ पार्षतेन। नव गवयेन। दश माहिषेण। एकादश कौर्म्मेण। संवत्सरं गव्येन पयसा तद्विकारैर्वा। अत्र पितृगीता गाथा भवति॥ १—१३॥

कालशाकं महाशल्कं मांसं वार्ध्रीणसस्य च।
विषाणवर्ज्ज्या ये खड्गास्तांस्तु भक्ष्यामहे सदा॥ १४

इति वैष्णवे धर्म्मशास्त्रेऽशीतितमोऽध्यायः॥ ८०॥

एकाशीतितमोऽध्यायः।

नाश्ममासनमारोपयेत्। न पदा स्पृशेत्। नावक्षुतं कुर्य्यात्। तिलैः सर्षपैर्वा यातुधानान् विसर्ज्जयेत्। संहते न श्राद्धं कुर्य्यात्। न रजस्वलां पश्येत्। न श्वानम्। न विड्वराहम्। न ग्राम्यकुक्कुटम्। प्रयत्नाच्छादमजस्य दर्शयेत्। अश्नीयुर्ब्राह्मणाश्च वाग्यताः। न वेष्टितशिरसः। न सोपानत्काः। न पीठोपहितपादाः। न हीनाङ्गाधिकाङ्गाः श्राद्धं पश्येयुः। न शूद्राः। न पतिताः। तत्कालं ब्राह्मणं ब्राह्मणानुमतेन वा भिक्षुकं भोजयेत्। हविर्गुणान् न ब्रूयुर्द्विजाः पृष्टाः॥ १—१९॥

यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः।
तावदश्नन्ति पितरो यावन्नोक्ता हविर्गुणाः॥ २०
सार्व्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा।
समुत्सृजेद्भुक्तवतामग्रतो विकिरन् भुवि॥ २१

असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम्।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः॥ २२
उच्छेषणं भूमिगतमजिह्मस्याशठस्य वा।
दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते॥ २३
इति वैष्णवे धर्म्मशास्त्रे एकाशीतितमोऽध्यायः॥ ८१॥

द्व्यशीतितमोऽध्यायः।

दैवे कर्म्मणि ब्राह्मणं न परीक्षेत। प्रयत्नात् पित्र्ये परीक्षेत। हीनाधिकाङ्गान् विवर्ज्जयेत्। विकर्म्मस्थांश्च। बैड़ालव्रतिकान्। वृथालिङ्गिनः। नक्षत्रजीविनः। देवलकांश्च। चिकित्सकान्। अनूढ़ापुत्रान्। तत्पुत्रान्। बहुयाजिनः। ग्रामयाजिनः। शूद्रयाजिनः। अयाज्ययाजिनः। व्रात्यान्। तद्याजिनः। पर्वकारान्। सूचकान्। भृतकाध्यापकान्। भृतकाध्यापितान्। शूद्रान्नपुष्टान्। पतितसंसर्गान्। अनधीयानान्। सन्ध्योपासनभ्रष्टान्। राजसेवकान्। नग्नान्। पित्रा विवदमानान्। पितृमातृगुर्व्वग्निस्वाध्यायत्यागिनश्चेति॥ १—२९॥

ब्राह्मणापसदा ह्येते कथिताः पङ्क्तिदूषकाः।
एतान् विवर्ज्जयेद्यत्नाच्छ्राद्धकर्म्मणि पण्डितः॥ ३०
इति वैष्णवे धर्म्मशास्त्रे द्व्यशीतितमोऽध्यायः॥ ८२॥

त्र्यशीतितमोऽध्यायः।

अथ पङ्क्तिपावनाः। त्रिणाचिकेतः। पञ्चाग्निः। ज्येष्ठसामगः। वेदपारगः। वेदाङ्गस्याप्येकस्य पारगः। पुराणेतिहासव्याकरणपारगः। धर्मशास्त्रस्याप्येकस्य पारगः। तीर्थपूतः। यज्ञपूतः। तपःपूतः। सत्यपूतः। मन्त्रपूतः। गायत्रीजपनिरतः। ब्रह्मदेयानुसन्तानः। त्रिसुपर्णः। जामाता। दौहित्रश्चेति पात्रम्। विशेषेण च योगिनः। अत्र पितृगीता गाथा भवति॥ १—२०॥

अपि स स्यात् कुलेऽस्माकं भोजयेद्यस्तु योगिनम्।
विप्रं श्राद्धे प्रयत्नेन येन तृप्यामहे वयम्॥ २१

इति वैष्णवे धर्मशास्त्रे त्र्यशीतितमोऽध्यायः॥ ८३॥

चतुरशीतितमोऽध्यायः।

न म्लेच्छविषये श्राद्धं कुर्य्यात्। न गच्छेन्म्लेच्छविषयम्। परनिपानेष्वपः पीत्वा तत्साम्यमुपगच्छतीति॥ १—३॥

चातुर्वर्ण्यव्यवस्थानं यस्मिन् देशे न विद्यते।
स म्लेच्छदेशो विज्ञेय आर्य्यावर्त्तस्ततः परः॥ ४

इति वैष्णवे धर्मशास्त्रे चतुरशीतितमोऽध्यायः॥ ८४॥

पञ्चाशीतितमोऽध्यायः।

अथ पुष्करेष्वक्षयश्राद्धम्। जप्यहोमतपांसि च। पुष्करे स्नानमात्रतः सर्वपापेभ्यः पूतो भवति। एवमेव गयाशीर्षे। अक्षयवटे। अमरकण्टकपर्वते। वराहपर्वते। यत्र क्वचन नर्मदातीरे। यमुनातीरे। गङ्गायां विशेषतः। कुशावर्त्ते। विन्दुके। नीलपर्वते। कनखले। कुशाम्रे। भृगुतुङ्गे। केदारे। महालये। नडन्तिकायाम्। सुगन्धायाम्। शाकम्भर्याम्। फल्गुतीर्थे। महागङ्गायाम्। त्रिहलिकाग्रामे। कुमारधारायाम्। प्रभासे। यत्र क्वचन सरस्वत्यां विशेषतः॥ १—२७॥

गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे।
सततं नैमिषारण्ये वाराणस्यां विशेषतः॥ २८

अगस्त्याश्रमे। कण्वाश्रमे। कौशिक्याम्। सरयूतीरे। शोणस्य ज्योतिषायाश्च सङ्गमे। श्रीपर्वते। कालोदके। उत्तरमानसे। वड़वायाम्। मतङ्गवाप्याम्। सप्तार्षे। विष्णुपदे। स्वर्गमार्गपदे। गोदावर्य्याम्। गोमत्याम्। वेत्रवत्याम्। विपाशायाम्। वितस्तायाम्। शतद्रुतीरे। चन्द्रभागायाम्। इरावत्याम्। सिन्धोस्तीरे। दक्षिणे पञ्चनदे। औसजे। एवमादिष्वथान्येषु तीर्थेषु। सरिद्वरासु। सर्वेष्वपि स्वभावेषु। पुलिनेषु। प्रस्रवणेषु। पर्वते। निकुञ्जेषु। वनेषु। उपवनेषु। गोमयलिप्तेषु। मनोज्ञेषु। अत्र च पितृगीता गाथा भवन्ति॥ २९—६४॥

कुलेऽस्माकं स जन्तुः स्याद्यो नो दद्याज्जलाञ्जलीन् ।
नदीषु बहुतोयासु शीतलासु विशेषतः ॥ ६५
अपि जायेत सोऽस्माकं कुले कश्चिन्नरोत्तमः ।
गयाशीर्षे वटे श्राद्धं यो नः कुर्य्यात् समाहितः ॥ ६६
एष्टव्या बहवः पुत्रायद्येकोऽपि गयां व्रजेत् ।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥ ६७
इति वैष्णवे धर्म्मशास्त्रे पञ्चाशीतितमोऽध्यायः ॥ ८५ ॥

षड़शीतितमोऽध्यायः ।

अथ वृषोत्सर्गः । कार्त्तिक्यामाश्वयुज्यां वा । तत्रादावेव वृषभं परीक्षेत । जीवद्वत्सायाः पयस्विन्याः पुत्रम् । सर्व्वलक्षणोपेतम । नीलम् । लोहितं वा मुखपुच्छपादशृङ्गशुक्लम् । यूथस्याच्छादकम् । ततो गवां मध्ये सुसमिद्धमग्निं परिस्तीर्य्य पौष्णचरुं पयसा श्रपयित्वा पूषा गा अन्वेतु न इह रतिरिति च हुत्वा वृषमयस्कारस्त्वङ्कयेत् । एकस्मिन् पार्श्वे चक्रेणापरस्मिन् पार्श्वे शूलेन । अंकितञ्च हिरण्यवर्णा इति चतसृभिः शन्नोदेवीरिति च स्नापयेत् । स्नातमलङ्कृतं स्नातालङ्कृताभिश्चतसृभिर्वत्सतरीभिः सार्द्धमानीय रुद्रान् पुरुषसूक्तं कुष्माण्डीश्च जपेत् । पिता वत्सेति वृषभस्य दक्षिणे कर्णे पठेत् । इमञ्च ॥ १—१४ ॥

वृषो हि भगवान् धर्म्मश्चतुष्पादः प्रकीर्त्तितः ।
वृणोमि तमहं भक्त्या स मे रक्षतु सर्व्वतः ॥ १५

एनं युवानं पतिं वो ददाम्य
नेन क्रीड़न्तीश्चरथ प्रियेण।
मा हास्महि प्रजया मा तनूभि
र्मारधाम द्विपते सोम राजन्॥ १६

वृषं वत्सतरीयुक्तमैशान्यां कारयेद्दिशि।
होतुर्वस्त्रयुगं दद्यात् सुवर्णं कांस्यमेव च॥ १७

अयस्कारस्य दातव्यं वेतनं मनसेप्सितम्।
भोजनं बहुसर्पिष्कं ब्राह्मणांश्चात्र भोजयेत्॥ १८

उत्सृष्टो वृषभो यस्मिन् पिवत्यथ जलाशये।
जलाशयं तत् सकलं पितृंस्तस्योपतिष्ठति॥ १९

शृङ्गेणोल्लिखते भूमिं यत्र क्वचन दर्पितः।
पितृणामन्नपानं तत प्रभूतमुपतिष्ठति॥ २०

इति वैष्णवे धर्मशास्त्रे षडशीतितमोऽध्यायः॥ ८६

सप्ताशीतितमोऽध्यायः।

अथ वैशाख्यां पौर्णमास्यां कृष्णमृगाजिनं सुवर्णशृङ्गं रौप्यखुरं मौक्तिकलाङ्गुलभूषितं कृत्वा आविके वस्त्रे च प्रसारयेत्। ततस्तिलैः प्रच्छादयेत्। सुवर्णनाभिञ्च कुर्य्यात्। अहतेन वासोयुगेन प्रच्छादयेत्। सर्वगन्धरत्नैश्चालङ्कृतं कुर्य्यात्। चतसृषु दिक्षु चत्वारि तैजसपात्राणि क्षीरदधिमधुघृतपूर्णानि निदध्यादाहिताग्नये ब्राह्मणायालङ्कृताय वासोयुगेन प्रच्छादिताय दद्यात्। अत्र च गाथा भवन्ति॥ १—७॥

यस्तु कृष्णाजिनं दद्यात् सखुरं शृङ्गसंयुतम् ।
तिलैः प्रच्छाद्य वासोभिः सर्व्वरत्नैरलङ्कृतम् ॥ ८
ससमुद्रगुहा तेन सशैलवनकानना ।
चतुरन्ता भवेद्दत्ता पृथिवी नात्र संशयः ॥ ९
कृष्णाजिने तिलान् कृत्वा हिरण्यं मधुसर्पिषी ।
ददाति यस्तु विप्राय सर्व्वं तरति दुष्कृतम् ॥ १०
इति वैष्णवे धर्म्मशास्त्रे सप्ताशीतितमोऽध्यायः ॥ ८७ ॥

अष्टाशीतितमोऽध्यायः ।

अथ प्रसूयमाना गौः पृथिवी भवति । तामलङ्कृतां ब्राह्मणाय दत्त्वा पृथिवीदानफलमाप्नोति । अत्र च गाथा भवति ॥ १—३ ॥

सवत्सारोमतुल्यानि युगान्युभयतोमुखीम् ।
दत्त्वा स्वर्गमवाप्नोति श्रद्दधानः समाहितः ॥ ४
इति वैष्णवे धर्म्मशास्त्रेऽष्टाशीतितमोऽध्यायः ॥ ८८ ॥

एकोननवतितमोऽध्यायः ।

मासः कार्त्तिकोऽग्निदैवत्यः । अग्निश्च सर्व्वदेवानां मुखम् । तस्मात् कार्त्तिकं मासं वहिःस्नायी गायत्रीजपनिरतः सकृदेव हविष्याशी संवत्सरकृतात् पापात् पूतो भवति ॥ १—३ ॥

आश्विनं सकलं मासं नित्यस्नायी जितेन्द्रियः।
जपन् हविष्यभुग्दाता सर्वपापैः प्रमुच्यते॥ ४

इति वैष्णवे धर्म्मशास्त्रे एकोननवतितमोऽध्यायः॥ ८९

नवतितमोऽध्यायः।

मार्गशीर्षशुक्लपञ्चदश्यां मृगशिरःसंयुक्तायां चूर्णितलवणस्य सुवर्णनाभं प्रस्थमेकं चन्द्रोदये ब्राह्मणाय प्रदापयेत्। अनेन कर्म्मणा रूपसौभाग्यवानभिजायते। पौषी चेत् पुष्ययुक्ता स्यात् तस्यां गौरसर्षपकल्कोद्वर्त्तितशरीरो गव्यघृतपूर्णकुम्भेनाभिषिक्तः सर्वौषधिभिः सर्वगन्धैः सर्ववीजैश्च स्नातो घृतेन भगवन्तं वासुदेवं स्नापयित्वा गन्धपुष्पधूपदीपनैवेद्यादिभिश्चाभ्यर्च्य वैष्णवैः शाक्रैर्बार्हस्पत्यैश्च मन्त्रैः पावके हुत्वा ससुवर्णेन घृतेन ब्राह्मणान् स्वस्ति वाचयेत्। वासोयुगं कर्त्रे दद्यात्। अनेन कर्म्मणा पुष्यति। माघी मघायुता चेत् तस्यां तिलैः श्राद्धं कृत्वा पूतो भवति। फाल्गुनी फाल्गुनीयुता चेत् स्यात् तस्यां ब्राह्मणाय सुसंस्कृतं स्वास्तीर्णं शयनं निवेद्य भार्य्यां मनोज्ञां रूपवतीं द्रविणवतीञ्चाप्नोति। नार्य्यपि भर्त्तारम्। चैत्री चित्रायुता चेत् स्यात् तस्यां चित्रवस्त्रप्रदानेन सौभाग्यमाप्नोति। वैशाखी विशाखायुता चेत् तस्यां ब्राह्मणसप्तकं क्षौद्रयुक्तैस्तिलैः सन्तर्प्य धर्म्मराजानं प्रीणयित्वा पापेभ्यः पूतो भवति। ज्यैष्ठी ज्येष्ठायुता चेत् तस्यां छत्त्रोपानत्प्रदानेन गवाधिपत्यं

माप्नोति। आषाढ़्यामाषाढ़ायुक्तायामन्नपानदानेन तदेवाक्षय्यमाप्नोति। श्रावण्यां श्रवणायुक्तायां जलधेनुं सान्नां वासोयुगाच्छादितां दत्त्वा स्वर्गमाप्नोति। प्रौष्ठपदायुक्तायां गोदानेन सर्व्वपापविनिर्म्मुक्तो भवति। आश्वयुज्यामश्विनीगते चन्द्रमसि घृतपूर्णं भाजनं सुवर्णयुतं विप्राय दत्त्वा दीप्ताग्निर्भवति। कार्त्तिकी कृत्तिकायुता चेत् तस्यां सितमुक्षाणमन्यवर्णं वा शशाङ्कोदये सर्व्वशस्यरत्नगन्धोपेतं दीपमध्ये ब्राह्मणाय दत्त्वा कान्तारभयं न पश्यति। वैशाखशुक्लतृतीयायामुपोषितोऽक्षतैर्वासुदेवमभ्यर्च्च्य तानेव हुत्वा दत्त्वा च सर्व्वपापेभ्यः पूतो भवति। यच्च तस्मिन्नहनि प्रयच्छति तदक्षय्यमाप्नोति। पौष्यां समतीतायां कृष्णपक्षद्वादश्यां सोपवासस्तिलैः स्नातस्तिलोदकं दत्त्वा तिलैर्वासुदेवमभ्यर्च्च्य तानेव हुत्वा भुक्त्वा च पापेभ्यः पूतो भवति। माघ्यां समतीतायां कृष्णद्वादश्यां सोपवासः श्रवणं प्राप्य वासुदेवाग्रतो महावर्त्तिद्वयेन दीपद्वयं दद्यात्। दक्षिणपार्श्वे महारजनरक्तेन समग्रेण वाससा घृततुलामष्टाधिकां दत्त्वा। वामपार्श्वे तिलतैलतुलां साष्टां दत्त्वा श्वेतेन समग्रेण वाससा। एतत् कृत्वा कृतकृत्यो यस्मिन् राष्ट्रेऽभिजायते यस्मिन् देशे यस्मिन् कुले स तत्रोज्ज्वलो भवति। आश्विनं सकलं मासं ब्राह्मणेभ्यः प्रत्यहं घृतं प्रदद्यादश्विनौ प्रीणयित्वा रूपभाग् भवति। तस्मिन्नेव मासे प्रत्यहं गोरसैर्ब्राह्मणान् भोजयित्वा राज्यभाग् भवति। प्रतिमासं रेवतीयुते चन्द्रमसि मधुघृतयुतं रेवतीप्रीत्यै परमान्नं ब्राह्मणान् भोजयित्वा रेवतीं प्रीणयित्वा रूपभाग् भवति। माघे मासेऽग्निं प्रत्यहं

तिलैर्हुत्वा सप्तृतं कुल्माषं ब्राह्मणान् भोजयित्वा दीप्ताग्नि-र्भवति। सर्वां चतुर्दशीं नदीजले स्नात्वा धर्मराजानं पूजयित्वा सर्वपापेभ्यः पूतो भवति॥ १—२७॥

यदीच्छेद्विपुलान् भोगान् चन्द्रसूर्य्यग्रहोपगान्।
प्रातःस्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ॥ २८

इति वैष्णवे धर्म्मशास्त्रे नवतितमोऽध्यायः॥ ९०॥

एकनवतितमोऽध्यायः।

अथ कूपकर्त्तुस्तत्प्रवृत्ते पानीये दुष्कृतस्यार्द्धं विनश्यति। तडागकृन्नित्यतृप्तो वारुणं लोकमश्नुते। जलप्रदः सदा तृप्तो भवति। वृक्षारोपयितुर्वृक्षाः परलोके पुत्रा भवन्ति। वृक्षप्रदो वृक्षप्रसूनैर्देवान् प्रीणयति। फलैश्चातिथीन्। छायया चाभ्यागतान्। देवे वर्षत्युदकेन पितॄन्। सेतुकृत् स्वर्गमाप्नोति। देवायतनकारयितुर्यस्य देवायतनं करोति तस्यैव लोकमाप्नोति सुधासिक्तं कृत्वा यशसा विराजते। विचित्रं कृत्वा गन्धर्वलोकमाप्नोति। पुष्पप्रदानेन श्रीमान् भवति। अनुलेपनप्रदानेन कीर्त्तिमान् भवति। दीपप्रदानेन चक्षुष्मान् सर्वत्रोज्ज्वलश्च। अन्नप्रदानेन बलवान्। (धूपप्रदानेनोर्द्ध्वं गच्छति। देवनिर्म्माल्यापनयनाद्गोप्रदानफलमाप्नोति। देवायतनमार्ज्जनात् तदुपलेपनाद्ब्राह्मणोच्छिष्टमार्ज्जनात् पादशौचादक्यपरिचरणाच्च॥ १—१८॥

कूपारामतड़ागेषु देवतायतनेषु च।
पुनःसंस्कारकर्त्ता च लभते मौलिकं फलम्॥ ९८

इति वैष्णवे धर्म्मशास्त्रे एकनवतितमोऽध्यायः॥ ९१॥

द्विनवतितमोऽध्यायः।

सर्व्वदानाधिकमभयप्रदानम्। तत्प्रदानेनाभीप्सितं लोकमाप्नोति। भूमिप्रदानेन च। गोचर्म्ममात्रामपि भुवं प्रदाय सर्व्वपापेभ्यः पूतो भवति। गोप्रदानेन स्वर्गलोकमाप्नोति। दशधेनुप्रदो गोलोकान्। शतधेनुप्रदो ब्रह्मलोकान्। सुवर्णशृङ्गीं रौप्यखुरां मुक्तालाङ्गूलां कांस्योपदोहां वस्त्रोत्तरीयां दत्त्वा धेनुरोमसङ्ख्यानि वर्षाणि स्वर्गलोकमाप्नोति। विशेषतः कपिलाम्। दान्तं धुरन्धरं दत्त्वा दशधेनुप्रदो भवति। अश्वदः सूर्य्यसालोक्यमाप्नोति। वासोदश्चन्द्रसालोक्यम्। सुवर्णदानेनाग्निसालोक्यम्। रूप्यप्रदानेन रूपम्। तैजसानां पात्रप्रदानेन पात्रं भवेत् सर्व्वकामानाम्। घृतमधुतैलप्रदानेनारोग्यम्। औषधप्रदानेन च। लवणप्रदानेन च लावण्यम्। धान्यप्रदानेन तृप्तिम्। शस्यप्रदानेन च। अन्नदः सर्व्वम्। धान्यप्रदानेन सौभाग्यम्। अकीर्त्तितानामन्येषां दानात् स्वर्गमवाप्नुयादिति। तिलप्रदः प्रजामिष्टाम्॥ इन्धनप्रदानेन दीप्ताग्निर्भवति। संग्रामे च सर्व्वजयमाप्नोति॥ आसनप्रदानेन स्थानम्। शय्याप्रदानेन भार्य्याम्। उपानत्प्रदानेनाश्वतरीयुक्तं रथम्। छत्रप्रदानेन स्वर्गम्॥

तालवृन्तचामरप्रदानेनाध्वसुखित्वम्। वास्तुप्रदानेन नगरा-
धिपत्यम्॥ १—२१

यद्यदिष्टतमं लोके यच्चास्ति दयितं गृहे।
तत्तद्गुणवते देयं तदेवाक्षय्यमिच्छता॥ २२

इति वैष्णवे धर्म्मशास्त्रे द्विनवतितमोऽध्यायः॥ ९२

त्रिनवतितमोऽध्यायः।

अब्राह्मणे दत्तं तत्सममेव पारलौकिकम्। द्विगुणं
ब्राह्मणब्रुवे। सहस्रगुणं प्राधीते। अनन्तं वेदपारगे।
पुरोहितस्त्वात्मन एव पात्रम् स्वसा दुहिता जामातरश्च
पात्रम्॥ १—६॥

न वार्य्यपि प्रयच्छेत वैडालव्रतिके द्विजे।
न बकव्रतिके पापे नावेदविदि धर्म्मवित्॥ ७
धर्म्मध्वजी सदालुब्धश्छाद्मिको लोकदाम्भिकः।
वैडालव्रतिको ज्ञेयो हिंस्रः सर्व्वाभिसन्धिकः॥ ८
अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः।
शठो मिथ्याविनीतश्च बकव्रतपरो द्विजः॥ ९
ये बकव्रतिनो लोके ये च मार्ज्जारलिङ्गिनः।
ते पतन्त्यन्धतामिस्रे तेन पापेन कर्म्मणा॥ १०
न धर्म्मस्यापदेशेन पापं कृत्वा व्रतं चरेत्।
व्रतेन पापं प्रच्छाद्य कुर्व्वन् स्त्रीशूद्रदम्भनम्॥ ११

स त्वेव चेदृशो विप्रो गृह्यते ब्रह्मवादिभिः।
छद्मनाचरितं यच्च तद्वै रक्षांसि गच्छति॥ १२
अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति।
स लिङ्गिनां हरत्येनस्तिर्य्यग्योनौ प्रजायते॥ १३
न दानं यशसे दद्यान्न भयान्नोपकारिणे।
न नृत्यगीतशीलेभ्यो धर्म्मार्थमिति निश्चितम्॥ १४
इति वैष्णवे धर्म्मशास्त्रे त्रिनवतितमोऽध्यायः॥ ९३॥

चतुःनवतितमोऽध्यायः।

गृही वलीपलितदर्शने वनाश्रयो भवेत्। अपत्यस्य चापत्यदर्शनेन वा। पुत्रेषु भार्य्यां निक्षिप्य तयानुगम्यमानो वा। तत्राप्यग्नीनुपचरेत्। अफालकृष्टेन पञ्चयज्ञान् न हापयेत्। स्वाध्यायञ्च न जह्यात्। ब्रह्मचर्य्यं पालयेत्। चर्म्मचीरवासाः स्यात्। जटाश्मश्रुलोमनखांश्च बिभृयात्। त्रिषवणस्नायी स्यात्। कपोतवृत्तिर्म्मासनिचयः संवत्सरनिचयो वा। संवत्सरनिचयो पूर्व्वनिचितमाश्वयुज्यां जह्यात्॥ १—१२॥

ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान् वने वसन्।
पुटेनैव पलाशेन पाणिना शकलेन वा॥ १३
इति वैष्णवे धर्म्मशास्त्रे चतुःनवतितमोऽध्यायः॥ ९४॥

पञ्चनवतितमोऽध्यायः।

वानप्रस्थस्तपसा शरीरं शोषयेत्। ग्रीष्मे पञ्चतपाः स्यात्। आकाशशायी प्रावृषि। आर्द्रवासा हेमन्ते। नक्ताशी स्यात्। एकान्तरद्व्यन्तरत्र्यन्तराशी वा स्यात्। पुष्पाशी। फलाशी। शाकाशी। पर्णाशी। मूलाशी। यवान्नं पक्षान्तयोर्वा सकृदश्नीयात्। चान्द्रायणैर्वा वर्त्तेत। अश्मकुट्टः। दन्तोलूखलिको वा ॥ १—१५ ॥

तपोमूलमिदं सर्वं दैवमानुषकं जगत्।
तपोमध्यं तपोऽन्तञ्च तपसा च तथा धृतम् ॥ १६
यद्दुश्चरं यद्दुरापं यद्दूरं यच्च दुष्करम्।
सर्वं तत्तपसा साध्यं तपो हि दुरतिक्रमम् ॥ १७

इति वैष्णवे धर्मशास्त्रे पञ्चनवतितमोऽध्यायः ॥ ९५ ॥

षण्णवतितमोऽध्यायः।

अथ त्रिष्वाश्रमेषु पक्वकषायः प्राजापत्यामिष्टिं कृत्वा सर्ववेदसं दक्षिणां दत्त्वा प्रव्रज्याश्रमी स्यात्। आत्मन्यग्नीनारोप्य भिक्षार्थं ग्राममियात्। सप्तागारिकं भैक्ष्यमादद्यात्। अलाभे न व्यथेत। न भिक्षुकं भिक्षेत। भुक्तवति जनेऽतीते पात्रसम्पाते भैक्ष्यमादद्यात्। मृन्मये दारुपात्रे ऽलाबुपात्रे

वा । तेषाञ्च त आश्रिः गुप्तिः स्यात् । अभिपूजितलाभादुद्विजेत । शून्यागारनिकेतनः स्यात् । वृक्षमूलनिकेतनो वा । न ग्रामे द्वितीयं रात्रिमावसेत् । कौपीनाच्छादनमात्रमेव वसनमादद्यात् । दृष्टिपूतं न्यसेत् पादम् । वस्त्रपूतं जलमादद्यात् । सत्यपूतं वदेत् । मनःपूतं समाचरेत् । मरणं नाभिकामयेत् जीवितञ्च । अतिवादांस्तितिक्षेत । न कञ्चनावमन्येत । निराशीः स्यात् । निर्नमस्कारः ॥ १—२२ ॥

वास्यैकं तक्षतो बाहुं चन्दनेनैकमुक्षतः ।
नाकल्याणं न कल्याणं तयोरपि च चिन्तयेत् ॥ २३

प्राणायामधारणाध्याननित्यः स्यात् । संसारस्यानित्यतां पश्येत् । शरीरस्याशुचिभावम् । जरया रूपविपर्य्ययम् । शारीरमानसागन्तुकव्याधिभिश्चोपतापम् । सहजैश्च । नित्यान्धकारे गर्भे वसतिम् । मूत्रपुरीषमध्ये च । तत्र च शीतोष्णदुःखानुभवनम् । जन्मसमये योनिसङ्कटनिर्गमाच्चमहादुःखानुभवनम् । बाल्ये मोहं गुरुपरवश्यताम् । अध्ययनादनेकक्लेशम् । यौवने च विषयप्राप्त्यावमार्गेण तदप्राप्तौ विषयसेवनान्नरके पतनम् । अप्रियैः सहितं प्रियैश्च विप्रयोगम् । नरकेषु च सुमहद्दुःखम् । संसारसंसृतौ तिर्य्यग्योनिषु च । एवमस्मिन् सततपापिनि संसारे न किञ्चित् सुखम् । यदपि किञ्चिद्दुःखापेक्षया सुखसंज्ञं तदप्यनित्यम् । तत्प्रत्याशकावलम्बने वा महद्दुःखम् । शरीरञ्चेदं सप्तधातुकं पश्येत् । वसारुधिरमांसास्थिमेदोमज्जाशुक्रात्मकम् ॥ चर्म्मावनद्धम् । दुर्गन्धि च । मलायतनम् । सुसंस्कृतैरपि द्रव्यं विकारि । प्रयत्नाद्धृतमपि विनाशि ॥

कामक्रोधलोभमोहमदमात्सर्य्यस्थानम्। पृथिव्यापस्तेजोवाय्वाकाशात्मकम्। अस्थिशिराधमनिस्नायुयुतम्। रजस्वलम्। षट्त्वचम्। अस्थां त्रिभिः शतैः षष्ट्यधिकैर्धार्य्यमाणम्। तेषां विभागः। सूक्ष्मैः सह चतुःषष्टिर्दशनाः। विंशतिर्नखाः। पाणिपादशलाकाश्च। षष्टिरङ्गुलीनां पर्वाणि। द्वे पार्ष्ण्योः। चतुःष्टयं गुल्फेषु। चत्वार्य्यरत्न्योः। चत्वारि जङ्घयोः। द्वे द्वे जानु-कपोलयोः। द्वे द्वे अक्षतालूषकश्रोणिफलकेषु। भगास्थ्येकम्। पृष्ठास्थि पञ्चचत्वारिंशद्भागम्। पञ्चदशास्थीनि ग्रीवा। जत्र्वेकम्॥ तथा हनुः। तन्मूले च द्वे। द्वे ललाटाक्षिगण्डे। नासा घनास्थिका। अर्व्वुदैः स्थानकैश्च सार्द्धं द्विसप्ततिः पार्श्वकाः। उरः सप्तदश। द्वौ शङ्खौ। चत्वारि कपालानि शिरसश्चेति। शरीरेऽस्मिन् सप्तशिराशतानि। नव स्नायुशतानि। धमनीशते द्वे। पञ्चपेशीशतानि। चुद्रधमनीनामेकोनत्रिंशल्लक्षाणि नवशतानि षट्पंचाशच्चान्यः। लक्षत्रयं श्मश्रुकेशकूपानाम्। सप्तोत्तरं मर्म्मशतम्। सन्धिशते द्वे। चतुःपंचाशद्रोमकोटयः सप्तषष्टिश्च लक्षाणि। नाभिरोजोगुदं शुक्रं शोणितं शङ्खौ मूर्द्धा कण्ठो हृदयञ्चेति प्राणायतनानि। बाहुद्वयं जङ्घाद्वयं मध्यं शीर्षमिति षडङ्गानि। वसा वपा अवहननं नाभिः क्लोमा यकृत् प्लीहा चुद्रान्त्रं वृक्कौ वस्तिः पुरीषाधानमामाशयो हृदयं स्थूलान्त्रं गुदमुदरं गुदकोष्ठम्। कनीनिके अक्षिकूटे शष्कुली कर्णौ कर्णपत्रकौ गण्डौ भ्रुवौ शङ्खौ दन्तवेष्टावोष्ठौ ककुन्दरे वङ्क्षणौ वृषणौ वृक्कौ श्लेष्मसंघातजौ स्तनौ उपजिह्वा स्फिचौ बाहू जङ्घे ऊरु पिण्डिके

तालूदरं वस्तिशीर्षौ चिवुकं गलशुण्डिके अवटश्चेत्यस्मिन् शरीरके स्थानानि। शब्दस्पर्शरसरूपगन्धाश्च विषयाः। नासिकालोचनत्वग्जिह्वाश्रोत्रमिति बुद्धीन्द्रियाणि। हस्तौ पादौ पायूपस्थं जिह्वेति कर्म्मेन्द्रियाणि। मनोबुद्धिरात्मा चाव्यक्तमितीन्द्रियातीताः॥ १—९६॥

इदं शरीरं वसुधे क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः॥ ९७
क्षेत्रज्ञमेव मां विद्धि सर्वक्षेत्रेषु भाविनि।
क्षेत्रक्षेत्रज्ञविज्ञानं ज्ञेयं नित्यं मुमुक्षुणा॥ ९८
इति वैष्णवे धर्म्मशास्त्रे षण्णवतितमोऽध्यायः॥ ९६॥

सप्तनवतितमोऽध्यायः।

ऊरुस्थोत्तानचरणः सव्ये करे करमितरं न्यस्य तालुस्थाचलजिह्वो दन्तैर्दन्तानसंस्पृशन् स्वं नासिकाग्रं पश्यन् दिशश्चानवलोकयन् विभीः प्रशान्तात्मा चतुर्विंशत्या तत्त्वैर्व्यतीतं चिन्तयेत्। नित्यमतीन्द्रियमगुणं शब्दस्पर्शरसरूपगन्धातीतं सर्वज्ञमतिस्थूलम्। सर्वगमतिसूक्ष्मम्। सर्वतः पाणिपादं सर्वतोऽक्षिशिरोमुखं सर्वतः सर्वेन्द्रियशक्तिम्। एवं ध्यायेत्। ध्याननिरतस्य च संवत्सरेण योगाविर्भावो भवति। अथ निराकारे लक्ष्यबन्धं कर्त्तुं न शक्नोति तदा पृथिव्यप्तेजोवाय्वाकाशमनोबुद्ध्यात्माव्यक्तपुरुषाणां पूर्वं पूर्वं ध्यात्वा तत्र लब्धलक्ष्यस्तत्तत् परित्यज्यापरमपरं ध्यायेत्। एवं पुरुषध्यानमारभेत। अत्राप्यसमर्थः स्वहृदयपद्मस्थावा-

ख्, खस्य मध्ये दीपवत् पुरुषं ध्यायेत्। तत्राप्यसमर्थो भगवन्तं वासुदेवं किरीटिनं कुण्डलिनमङ्गदिनं श्रीवत्साङ्कं वनमालाविभूषितोरस्कं सौम्यरूपं चतुर्भुजं शङ्खचक्रगदापद्मधरं चरणमध्यगतभुवं ध्यायेत्। यद्यद्ध्यायति तदाप्नोति ध्यानगुह्यम्। तस्मात् सर्वमेव क्षरं त्यक्त्वा अक्षरमेव ध्यायेत्। न च पुरुषं विना किंचिदप्यक्षरमस्ति। तं प्राप्य मुक्तो भवति॥ १—१४॥

पुरमाक्रम्य सकलं शेते यस्मान्महाप्रभुः।
तस्मात् पुरुष इत्येवं प्रोच्यते तत्त्वचिन्तकैः॥ १५
प्राणायामपररात्रेषु योगी नित्यमतन्द्रितः।
ध्यायते पुरुषं विष्णुं निर्गुणं पंचविंशकम्॥ १६
तत्त्वात्मानमगम्यंच सर्वतत्त्वविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥ १७
बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थंचान्तिके च तत्॥ १८
अविभक्तंच भूतेन विभक्तमिव च स्थितम्।
भूतभव्यभवद्रूपं ग्रसिष्णु प्रभविष्णु च॥ १९
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य तिष्ठितम्॥ २०
इति चेत्रं तथा ज्ञानं ज्ञेयंचोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥ २१

इति वैष्णवे धर्म्मशास्त्रे सप्तनवतितमोऽध्यायः॥ ९७॥

अष्टनवतितमोऽध्यायः।

इत्येवमुक्त्वा वसुमती जानुभ्यां शिरसा च नमस्कारं कृत्वोवाच। भगवंस्त्वत्समीपे सततमेवं चत्वारि महाभूतानि कृतालयान्याकाशः शङ्खरूपी वायुश्चक्ररूपी तेजश्च गदारूप्यंभोऽम्भोरुहरूपी अहमप्यनेनैव रूपेण भगवत्पादमध्यपरिवर्त्तिनी भवितुमिच्छामि। इत्येवमुक्तोभगवांस्तथेत्युवाच। वसुधापि लब्धकामा तथा चक्रे। देवदेवञ्च तुष्टाव। ओं नमस्ते। देवदेव। वासुदेव। आदिदेव। कामदेव। कामपाल। महीपाल। अनादिमध्यनिधन। प्रजापते। सुप्रजापते। महाप्रजापते। ऊर्ज्जस्पते। वाचस्पते। जगत्पते। दिवस्पते। वनस्पते। पयस्पते। पृथीविपते। सलिलपते। दिक्पते। महत्पते। मरुत्पते। लक्ष्मीपते। ब्रह्मरूप। ब्राह्मणप्रिय। सर्वग। अचिन्त्य। ज्ञानगम्य। पुरुहूत। पुरुष्टुत। ब्रह्मण्य। ब्रह्मप्रिय। ब्रह्मकायिक। महाकायिक। महाराजिक। चतुर्म्महाराजिक। भास्वर। महाभास्वर। शुभ। महाभाग। स्वर। तुषित। महातुषित। प्रतर्द्दन। परिनिर्म्मित। अपरिनिर्म्मित। वशवर्त्तिन्। यज्ञ। महायज्ञ। यज्ञयोग। यज्ञगम्य। यज्ञनिधन। अजित। वैकुण्ठ। अपार। पर। पुराण। लेख्य। प्रजाधर। चित्रशिखण्डधर। यज्ञभागहर। पुरोडाशहर। विश्वेश्वर। विश्वधर। शुचिश्रवः। अच्युतार्द्दन। हुताशिः। खण्डपरशो। पद्मनाभ। पद्मधर। पद्मधाराधर। हृषीकेश। एकशृङ्ग। महावराह। दक्षिण। अच्युत। अनन्त। पुरुष।

महापुरुष। कपिल। साङ्ख्याचार्य्य। विश्वक्सेन। धर्म्म। धर्म्मद। धर्म्माङ्ग। धर्म्मवसुप्रद। वरप्रद। विष्णो। जिष्णो। सहिष्णो। कृष्ण। पुण्डरीकाक्ष। नारायण। परायण। जगत्परायण। नमो नम इति ॥ १—१०१ ॥

स्तुत्वा त्वेवं प्रसन्नेन मनसा पृथिवी तदा।
उवाच सम्मुखं देवं लब्धकामा वसुन्धरा ॥ १०२

इति वैष्णवे धर्म्मशास्त्रेऽष्टनवतितमोऽध्यायः ॥ ९८ ॥

नवनवतितमोऽध्यायः।

दृष्ट्वा श्रियं देवदेवस्य विष्णोर्गृहीतपादां तपसा ज्वलन्तीम्।
सुतप्तजाम्बूनदचारुवर्णां पप्रच्छ देवीं वसुधा प्रहृष्टा ॥ १

उन्निद्रकोकनदचारुकरे वरेण्ये
उन्निद्रकोकनदनाभिगृहीतपादे।
उन्निद्रकोकनदसद्मसदास्थितीति
उन्निद्रकोकनदमध्यसमानवर्णे ॥ २

नीलाञ्जनेत्रे तपनीयवर्णे शुक्लाम्बरे रत्नविभूषिताङ्गि।
चन्द्रानने सूर्य्यसमानभासे महाप्रभावे जगतः प्रधाने ॥ ३

त्वमेव निद्रा जगतः प्रधाना लक्ष्मीर्धृतिः श्रीविरतिर्जया च।
कान्तिः प्रजा कीर्त्तिरथो विभूतिः सरस्वती वागथ पावनी च ॥

स्वधा तितिक्षा वसुधा प्रतिष्ठा
स्थिति सुदीक्षा च तथा सुनीति।
ख्यातिर्विशाला च तथानसूया
स्वाहा च मेधा च तथैव बुद्धिः ॥ ५

आक्रम्य सर्वांस्तु यथा त्रिलोकीं
तिष्ठत्ययं देववरोऽसिताक्षि।
तथा स्थिता त्वं वरदे तथापि
इच्छाम्यहं वसति विभूत्याः॥ ४

इत्येवमुक्ता वसुधां बभाषे लक्ष्मीस्तदा देववराग्रतःस्था।
सदा स्थिताहं मधुसूदनस्य देवस्य पार्श्वे तपनीय वर्णे॥ ७

अस्याज्ञया यं मनसा स्मरामि
श्रियायुतं तं प्रवदन्ति सन्तः।
संस्मारणे वाप्यथ तत्र चाहं
स्थिता सदा तच्छृणु लोकधात्रि॥ ८

वसाम्यथ र्के च निशाकरे च तारागणाढ्ये गगने विमेघे।
मेघे तथालम्बपयोधरे च शक्रायुधाढ्ये च तड़ित्प्रकाशे॥ ९

तथा सुवर्णे विमले च रूप्ये रत्नेषु वस्त्रेष्वमलेषु भूमे।
प्रसादमालासु च पाण्डुरासु देवालयेषु ध्वजभूषितेषु॥ १०

सद्यः कृते चाप्यथ गोमये च मत्ते गजेन्द्रे तुरगे प्रहृष्टे।
वृषे तथा दर्पसमन्विते च विप्रे तथैवाध्ययनप्रपन्ने॥ ११

सिंहासने चामलके च विल्वे
छत्रे च शङ्खे च तथैव पद्मे।
दीप्ते हुताशे विमले च खड्गे
आदर्शविम्बे च तथा स्थिताहम्॥ १२

पूर्णोदकुम्भेषु सचामरेषु
सतालवृन्तेषु विभूषितेषु।
भृङ्गारपात्रेषु मनोहरेषु
हृदि स्थिताहञ्च नवोद्धृतायाम्॥ १३

क्षीरे तथा सर्पिषि शाद्वले च
क्षौद्रे तथा दध्नि पुरन्ध्रिगात्रे।
देहे कुमार्य्याश्च तथा सुराणां
तपस्विनां यज्ञकृतांच देहे॥ १४
शूरे च संग्रामविनिर्गते च
स्थितौ कृते स्वर्गसदःप्रयाते।
वेदध्वनौ वाप्यथ शङ्खशब्दे
स्वाहास्वधायामथ वाद्यशब्दे॥ १५
राजाभिषेके च तथा विवाहे
यज्ञे वरे स्नातशिरस्यथापि।
पुष्पेषु शुक्लेषु च पर्व्वतेषु
फलेषु रम्येषु सरिद्वरासु॥ १६
सरःसु पूर्णेषु तथा जलेषु
सशाद्वलायां भुवि पद्मखण्डे।
वने च वत्से च शिशौ प्रहृष्टे
साधौ नरे धर्म्मपरायणे च॥ १७
आचारसेविन्यथ शास्त्रनित्ये
विनीतवेषे च तथा सुवेषे।
सुशुक्लदान्ते मलवर्ज्जिते च
मृष्टाशने चातिथिपूजके च॥ १८
स्वदारतुष्टे निरते च धर्म्मे
धर्म्मोत्कटे चात्यशनाद्विरक्ते।
सदा सपुष्पे च सुगन्धिगात्रे
सुगन्धलिप्ते च विभूषिते च॥ १९

सत्यस्थिते भूतहिते निविष्टे
क्षमान्विते क्रोधविवर्ज्जिते च।
स्वकार्य्यदक्षे परकार्य्यदक्षे
कल्याणचित्ते च सदाविनीते॥ २०

नारीषु नित्यं सुविभूषितासु पतिव्रतासु प्रियवादिनीषु।
अमुक्तहस्तासु सुतान्वितासु सुगुप्तभाण्डासु वलिप्रियासु॥२१
सम्मृष्टवेश्मासु जितेन्द्रियासु कलिव्यपेतासु पथिस्थितासु।
धर्म्मव्यपेक्षासु दयान्वितासु स्थिता सदाहं मधुसूदने तु॥ २२
इति वैष्णवे धर्म्मशास्त्रे नवनवतितमोऽध्यायः॥ ९९॥

शततमोऽध्यायः।

धर्म्मशास्त्रमिदं श्रेष्ठं स्वयं देवेन भाषितम्।
ये द्विजा धारयिष्यन्ति तेषां स्वर्गे गतिः परा॥ १
इदं पवित्रं मङ्गल्यं स्वर्ग्यमायुष्यमेव च।
ज्ञानंचैव यशस्यंच धनसौभाग्यवर्द्धनम्॥ २
अध्येतव्यं धारणीयं श्राव्यं श्रोतव्यमेव च।
श्राद्धेषु श्रावणीयंच भूतिकामैर्द्विजैः सदा।
इदं रहस्यं परमं कथितं वसुधे तव॥ ३
मया प्रसन्नेन जगद्धितार्थं सौभाग्यमेतत् परमं रहस्यम्।
दुःस्वप्ननाशं बहुपुण्ययुक्तं शिवालयं शाश्वतधर्म्मशास्त्रम्॥ ४
इति वैष्णवे धर्म्मशास्त्रे शततमोऽध्यायः॥ १००॥
इति वैष्णवसंहिता समाप्ता।